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Cover Kodachrome—Garfield Sunken Gardens, Indianapolis, Ind., by Don Knight

Monthly Thoughts

BY CHARLES FILLMORE

To be Used from July 1 to July 31

Illumination: "Thy word is a lamp unto my feet, and light unto my path." Original spiritual illumination is expressed through me.

Prosperity: Thine unfailing bounty fills my mind and overflows into all my affairs. I rejoice in the fullness of my good.

Healing: I am a tower of strength and vitality. By the power of Thy Spirit I am made whole.

For instructions about these thoughts turn to page 48

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HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

Indispensable Assurance

from the writings of

CHARLES FILLMORE

READING

MAN CAN BE what he determines to be. He can be master or he can be serf. It rests with him whether he shall fill the high places in life or the low, whether he shall serve or be served, lead or be led, or be sickly or healthy. Of course we understand that these distinctions are relative only; in the sight of the Most High the servant may be prized more than his master, but there is within everyone an inherent desire to be at the top, which desire has its root deep down in our very nature and is consequently legitimate. That it is frequently misdirected and used toward base ends is no reason why it should be depreciated. We all desire to excel. This desire is the inspiration of Spirit, which ever forces us up through earth toward heaven, and it should be encouraged and cultivated in the right direction.

A man without ambition is like a ship afloat on

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the waves without sails or power. Such a man simply drifts: if he reaches port safely it is by chance.

But a ship under full sail or power needs one other important thing and that is a rudder. Then it needs a man to handle that rudder, and that man needs faith.

In considering the character of faith we must start, as we do with everything else, in the one Mind. God must have had faith in order to ideate the universe before it was created; and man, being like God, must base his creations on faith. Faith is innate in man. A favorite definition of faith is that of Paul: "Faith is assurance of things hoped for, a conviction of things not seen." It is by works of faith that we develop our consciousness and heal ourselves. The important question with every one of us is, How does faith work?

It is possible to have a reality and yet neither touch it nor smell it nor see it nor in any way come into consciousness of it in the outer realm. That is what faith is. It is the consciousness in us of the realities of the attributes of mind. Before we can have the substance of faith we must realize that the mind creates realities. How do we create realities without seeing them, or feeling them, or smelling them, or tasting them, or in any way coming into outer consciousness of them? Faith is the wonderful power that builds these eternally real things.

Faith is a power of the spiritual mind, but in all the realms of existence we find faith. The foundation of faith is in the spiritual, but wherever you find the mind at work you find faith. Faith in its highest form is an exalted idea. And what is the most exalted

idea that man can have? That he is spiritual; that he is related directly to the one great Spirit, and that through that Spirit he can do mighty works by faith.

Jesus laid great stress on faith. He always tried to direct the attention of the people to the invisible, the spiritual, by statements like these: "Believe ye that I am able to do this?" "According to your faith be it done unto you." "Thy faith hath made thee whole." All through His works there runs a golden thread of faith. Jesus did not advocate faith in material forces of any character. Through faith He healed thousands. His command was "Have faith in God."

We would not destroy anyone's faith in the lesser things, but would give him a sure foundation for all faith by directing his attention to the one and only source of faith, Divine Mind. The question for us is how to increase our faith in Spirit. You will find that you have plenty of faith. All men have faith, but it is scattered here and there and everywhere by being placed in lesser things, and those lesser things finally fail us.

If you get a good strong perception of something that your inner mind tells you is true, act on it, and you will find that it will come true.

In developing His apostles Jesus took Peter as the representative of faith, and proclaimed that upon this foundation (of faith) He would build the new man, His "church" or aggregation of spiritual ideas. The faith demonstrated by Peter in the beginning of his career was not of a very high type. When Truth (represented by Christ) was being tried, Peter denied Jesus: said that he did not know Him and swore at Him, showing that Peter's faith must have

been at a very low ebb when put to the test. At the very last Jesus tried Peter again and again, asking three times, "Lovest thou me?" Faith and love are very closely related. You must love the Lord, and then you must have faith in His spiritual power and continuity. Peter finally unfolded a mighty healing power. Even his shadow healed.

Now this faith that we are all cultivating and striving for is built up through continuous affirmations of its loyalty to the divine idea, the higher self. You must have faith in your spiritual capacity.

Many have learned how to hold the truth about health steadily in faith even in the midst of the most adverse appearances, and they clearly understand that they are not telling falsehoods when they deny sickness right in the face of the appearance of it. In the same way we achieve victory over sin. When ill temper, vanity, greed, selfishness, and other sins of greater and lesser degree come up, they should be denied; and the unselfishness, the purity, the uprightness, and the integrity of the higher self should be affirmed. Persons who are quickened spiritually can do very much greater works through the law of faith than those who are still in the material consciousness; and once having discerned the power of Spirit, we should be on our guard and send forth on every occasion exalted ideas of the spiritual.

"I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever." Jesus Christ raised people who had let go of the life idea and brought them into such a consciousness of omnipresent life that they came out of the tomb.

This life consciousness that Jesus Christ quickens is as greatly needed in our day as it was in the time when He first worked in the souls of men. If you go to a medical doctor and ask him the cause of your ills, he will tell you that most of them come from lack of vitality, which means lack of life. We all need vitalizing. The question is, How shall we get life? What is the source of life? Those who teach the use of material remedies point us to various things as the source—food, air, water, and so forth; but those who depend on these remedies are fast losing faith in drugs and are reaching out to electricity and similar means of gaining more abundant life. They are thus getting a little closer to the healing system of Jesus, but they still lack the all-important truth that God is life and that they who worship Him must worship Him in the life consciousness, that is, in Spirit. When we worship God in His way, we are vitalized all at once; there is no other way to get real, permanent life. We cannot get life from the outer man or from anything external; we must touch the inner current.

The life source is spiritual energy. It is deeper and finer than electricity or human magnetism. It is composed of ideas, and man can turn on its current by making mental contact with it.

When Jesus came teaching the gospel of Spirit, people did not understand Him. They did not know that universal Spirit is Principle and that we demonstrate it or fail to demonstrate it according to the character of our thinking. It has taken the race two thousand years to find that we turn on the life current by means of thoughts and words. We can have

fullness of life by realizing that we live in a sea of abundant, omnipresent, eternal life, and by refusing to allow any thought to come in that stops the consciousness of the universal life flow. We live and move and have our being in life, Mind life. You can think of your life as mental; every faculty will begin to buzz with new life. Your life will never wane if you keep in the consciousness of it as Mind or Spirit; it will increase and attain full expression in your body. If you have faith in the life idea in your consciousness, your body will never be run down but will become more and more alive with spiritual life until it shows forth the glory of Christ.

We must think life, talk life, and see ourselves filled with the fullness of life. When we are not manifesting life as we desire, it is because our thoughts and our conversation are not in accord with the life idea. Every time we think life, speak life, rejoice in life, we are setting free, and bringing into expression in ourselves more and more of the life idea. Here is the place of abundant life, and we can fill both mind and body, both our surroundings and our affairs, with glad, free, buoyant life by exercising faith in it. "According to your faith be it done unto you."

In this way we enter into the same consciousness of abundant, enduring, unfailing, eternal life that Jesus had, and we can readily understand His proclamation that those who believe in the indwelling Christ life will never die. If we are wise, we shall cultivate faith in and understanding of omnipresent life.

A close analysis shows that faith is the founda-

tion of all that man does. The doctor knows that the patient's faith in him and his method is essential to his success. I remember a story told me by a lawyer: A certain attorney was subject to periodical headaches. He had some capsules prescribed by his physician that would cure these headaches almost instantly. For emergencies he carried one capsule in his vest pocket, and immediately upon swallowing it the pain would disappear. Once when pleading a case he was seized with a headache. He reached into his pocket, secured the little antidote and swallowed it, and immediately the headache left him. He went on with his argument, and after he sat down he wished to make some corrections in his notes, and felt in his pocket for a little rubber pencil tip that he carried for that purpose. Instead of the rubber tip he brought out a capsule, thus discovering that he had swallowed his pencil tip instead of the capsule.

This was an exhibition of faith asserting itself unawares. Suppose we should concentrate such faith on the invisible, the real things, the things of Spirit, how effective we should become in using the mighty working power of Spirit!

Jesus told His followers (and we are all His followers) to go forth and do His works—raise the dead and the like—and that we should do even greater works than He did. How? By exercising spiritual faith, by increasing our power through exalted ideas. We must raise our faith to the very highest in us and rest in the "assurance" or substance of its reality.

Jesus had faith in God, and this gave Him faith in all men. Spiritual understanding reveals the uni-

versality of all things. When they brought to Him the lame man on the couch, letting him down through the ceiling, "Jesus seeing their faith," healed him, not because of the faith of the man himself but because of the faith of those who brought him. The faith of his neighbors in the power of Spirit did the work for the sick man.

We believe that doctors are doing the very best they know; but if they would only approach a little closer to the spiritual, what a wonderful work they might do! They are giving less and less medicine every year. They recognize more and more that there is something back of medicine that they call the healing power of nature.

Nearly every doctor of large experience will tell you that he can get the same result with a little sweetened water that he can with drugs if he has the confidence of the patient. If the patient can be made to believe that the drug is going to work in a certain way, he will carry out this belief to the letter. Thus the word, the imagination, and faith work together.

Jesus had this high spiritual realization, and He healed through the word. He is the Great Physician. He is the one whom we are to follow, whom we are seeking to emulate; and we do it through laying hold of Spirit. I would say to you that if you want to do the works of God, you must follow Christ. If you want to elevate yourself out of the physical, you must have faith in God and must cultivate that faith through affirmation of your spiritual power and faith. The Lord's Prayer is continual affirmation from beginning to end.

It has been our experience in developing the faculties of mind that the more we affirm a certain thing the stronger it becomes. But we must have the understanding that our relation to God is that of a son to his father; that we exist in the one Mind as an idea, and that this idea does work in us as in a superman, even Christ.

It is a metaphysical law that there are three steps in every demonstration; the recognition of Truth as it is in Principle; holding the idea; and acknowledging fulfillment. Pray believing that you have received, and you shall receive.

From the teaching of Jesus it is clear that He accepted fully the proposition that God is our resource and that all things are provided for us by our Father. It is necessary to cultivate these ideas by considering them daily in all that we do.

As there are dimensions above that in which we live so there are levels of mind activity above and beyond the intellectual. Jesus said, "In my Father's house are many mansions"; that is, dwelling places in mind or consciousness: states of consciousness.

"I go to prepare a place for you. . . . that where I am, *there* ye may be also."

The assertions by physical scientists that we have no assurance of any power that will increase our moral stature or save us from suffering and degeneracy is beyond comprehension to one who has gone deeply into the study of psychology and spiritual dynamics.

We may receive spiritual inspiration from within. By prayer and meditation on words of Truth in the silence we may so open our consciousness to the

inner divine presence that the necessary understanding, love, and power may be given us to enable us to bring forth in our own lives the good results that we wish to see manifest. This is much better than waiting to see the demonstrations of others before believing and before attempting to bring forth demonstrations of our own.

After Thomas was shown the evidence he believed. After the outer reason sees the works accomplished by the I AM by means of faith and the word it accepts Truth. But there is a quicker way to grow in faith and in spiritual understanding, a way that has nothing to do with intellectual reasoning and belief. Jesus said, "Blessed *are* they that have not seen, and *yet* have believed." That way is the quickening of our innate spiritual faith.

True faith in God separates itself from all negative belief in the body as material, impure, transient.

With the growth of faith in the mind of the individual there comes a quickening of all his thoughts by the influx of Truth. "The word of God" increases.

God is never absent from you. He is constantly taking form in your life according to the exact pattern of your words, thoughts, and actions. Just as soon as you really bring your words and your expectations up to the measure of God's love for you, just that soon you will demonstrate.

Thoughts are seeds that, when dropped or planted in the subconscious mind, germinate, grow, and bring forth their fruit in due season. The more clearly we understand this the greater will be our ability to plant the seeds that bring forth desirable fruits. After sowing the plants must be tended.

After using the law we must hold to its fulfillment. This is our part, but God gives the increase. You must work in divine order and not expect the harvest before the soil has been prepared or the seed sown. You have now the fruits of previous sowings. Change your thought seeds and reap what you desire. Some bring forth very quickly, others more slowly, but all in divine order.

The law of spiritual healing involves full receptivity on the part of the one under treatment. God does not do things in us against our will, as will acts in both the conscious and subconscious realm of mind. However much it may appear that the word is thwarted in its original intent, this is never true; it goes on, and it enters where reception is given it. In this way men are quickened, and whether we see the result with our physical vision or not, the process is as sure as God Himself.

In treating others we are told to see our patients as perfect. So in actualizing our ideals we must see them as if they were part of our phenomenal life. We often hear it said that the genius lives in a world of his own, separate and apart from common minds. From the metaphysical standpoint we see that the genius is merely one who has caught onto the law of believing his dreams of health, perfection, and success to be true, and whose dreams come true.

A genius is one who lets the full Spirit within him speak out, regardless of how different its utterances may be from those of people who have posed as authority. He has absolute faith in his spiritual revelations and fearlessly proclaims them. He is a pioneer and a leader. He listens to his own inherent

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genius and has faith in his God-given ability. Not only must he listen but he must act. The world is filled with original dreamers. They have ideas brilliant beyond expression, but they do not clothe them in the habiliments of action.

You must not only perceive an idea; you must also give it form by infusing into it the substance of your living faith. Daydreamers may be found by the score in physics and metaphysics. They all fall short in failing to realize that there are two sides to every proposition, the image and the expression: and that the Lord God formed man out of the ground and breathed into his nostrils the breath of life.

He who has learned the meaning of man—who and what man is—never allows himself to make any such admissions. He knows that there is a way provided by which he not only can lift himself out of the swamp of belief in sin, sickness, and death but also through his efforts open the way for many others to find the way to perfection. No man ever demonstrated his God-given powers in even a small way who did not help many others to do likewise. Preaching is good, but practice is better. "I, if I be lifted up from the earth, will draw all men unto myself."

There is a work for everyone who will listen and obey the Spirit. That work is important, because it is eternal and brings results eternal in their nature.

If you have heard the voice of the Lord and are obedient to it at any cost, you are chosen. Your life is hid with Christ in God, and the way into the kingdom is assured you.

This is no fanciful sketch, nor does it refer to a theoretical place or condition to be reached in some

future state or under circumstances more propitious. This kingdom of God is now existing right here in our midst. It is being externalized little by little.

Whoever has a high, pure thought and affirms his allegiance to it as a part of his daily life is adding to the externality of that kingdom among men. Whoever says, *"I will be upright and honest in all that I think and do,"* is laying the foundation stones for one of the buildings of the New Jerusalem.

Whoever affirms his allegiance to the good, regardless of all appearance of evil, and in dealing with his brother declares by word and act that only the good exists, is building white spires to the one and only true God.

Whoever lays up in his mental storehouse the resolve *"I will do unto others as I would have them do unto me"* is paving the highways with pure gold in a heavenly city of equity and justice.

We are the temples of God, of good, and through us is this light to shine which is so bright as to dim the rays of those shining orbs of the night and the day. Herein is God glorified that we love one another. Herein does the true light shine that we let love and peace and kindness shine forth forever and always. We are to be the very light itself, and we can only be the light by becoming so pure that it cannot help but shine through us. This is possible to the highest and lowest in the world's roster of respectability. We are all the chosen of the Lord, and we make the covenant that carries us into His visible presence by laying down the personal man and taking up the universal man. He it is that thunders in the depths of our souls. "Who say ye that I am?"

Even Our Faith

KATHRYN SANDERS RIEDER

PART ONE

Faith Is a Way of Life

THE GREAT PERIODS in the lives of both men and nations have been periods of great faith. All of us everywhere need a faith so constant that it becomes a way of life. It is the way that says, "I believe." The other ways, which extend from doubt and disbelief to uncertainty about anything, never bring happiness or fruitful living to anyone. It is our obligation to others and to ourselves to reject them, so that we may experience positive, living faith as our way of life.

Certainly, we all walk in faith. We think of faith as the assurance derived from past experience that certain results may be counted on. When we walk into a building we have faith that the floor will support us, that the ceiling will not fall on us. We expect light to flash on when we touch electrical switches and water to flow from faucets when we open them.

When we sit down to eat we do not stop to think whether our food is poisoned or fit for human consumption. And we know the part faith plays in the great industrial world. Commerce could not go on if there were not faith that promises will be kept, that certain persons will be in their appointed places at certain times and perform their tasks. We have faith in other persons, in their honesty, intelligence,

generosity, their capacity to act from high motives. All these things are true, we know, although we may not think so in every case.

Anyone who thinks he does not walk in faith should count the ways he actually depends on faith every day. But faith means far more than this. In a religious sense, faith means a dynamic belief in the principles of a religion. It means we believe that those principles and teachings are good and true and the hope of mankind. More specifically, it means that we believe in the way of life taught by Jesus. His early followers were called followers of "the Way," and faith was the way of life that Jesus taught and lived.

"Thy faith hath made thee whole," Jesus told the woman who was healed when she touched the hem of His garment. In the Sermon on the Mount He said, "But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?"

He instructed them, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." He often reminded His followers that faith is absolutely essential. He told them how much more willing God is to give men good gifts than even their earthly fathers.

Jesus approved the faith of the centurion who asked only that He speak the word of healing on behalf of his servant. In the story of the withered fig tree, Jesus said, "If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou

taken up and cast into the sea, it shall be done."

And how many times Jesus had to say to those He was teaching, "O ye of little faith"! Or, "Fear not, only believe." Faith was presented as the condition of blessing, for dynamic faith was the need then, as it is today.

Each day we see persons who bring no happiness into living because they believe it is impossible. One woman may be unhappy because she believes life can no longer hold anything worth while for her. She will not change because she has no faith. Yet another woman, who has lost both legs, always seems cheerful, sunny, and happy. Her attitude is inspiring to all. She never complains. She is thankful for her son and his wife and for the good care they give her. She has faith—faith that shines!

It is dynamic faith that enables us to live well. Some persons have delighted the world with the results of their faith. How some skeptics must have smiled at the Wright brothers as they worked in their little bicycle shop to build a machine that would fly! But their faith brought a new age. And how many others have bettered their homes and communities because of their unshakable faith that a certain thing could be done!

To be effective, faith must always be carried out with intelligence. True faith is not blind; it is far-seeing. It is often a conspicuous characteristic of intelligent persons to have faith. They build on the rock of faith because they know it is wise. They find that faith in the good presents a challenging way of life.

A child needs faith as he begins to learn about

his world. And the youth with religious faith can steer past the dangerous shoals of temptation. It becomes his guide as he goes into his country's military service, as he selects his wife, as he rears his children, and as he takes part in community life. It aids him later as he adjusts to his children's leaving home to make lives of their own.

The way of faith can guide us as a star guides a ship at sea when all other guides are gone. Because we follow the way of faith as a mariner guides his ship by the stars, our guidance to harbor is sure. The waves of stress may toss and tumble us about; the horizons of familiar lands may vanish; or there may be a monotonous calm with no fair wind to blow us forward. But the star of faith is there. Like the mariner, we can be sure of the way we go because of it.

Almost every day we hear persons testifying to the power of faith. Like Paul, they have learned to say, "I can do all things in him that strengtheneth me." In the face of defeat faith says, "You can win!" It tells us that we have listened to fear and negative thoughts until they have seemed to become true. They have paralyzed good and constructive action. But fear is destroyed by faith; faith can change all things. Faith can bring new and inspired living. Faith says we can do what we have to do; faith says that though it may be difficult we can have inner victory.

One man started his climb to a life of faith with the words, "O God, if there be a God, have mercy on my soul, if I have a soul." He believed that God took no pleasure in his suffering for his wrongdoing

but desired only that he turn from unworthy living. He believed the words in the poem that say, "The broken reed He will not break, but strengthen and sustain."

Some will say: "I might have lived a happy and useful life and been of benefit to others if I had started long ago. But now it's too late to begin." It is too late to make use of the days that are gone, but it is never too late at any time to begin a more useful life. With faith we can make this day worth while, beautiful, satisfying, and a "bit of heaven on earth." Paul said, "Forgetting the things which are behind . . . I press on toward the goal."

Each day can be a bright, new chance to live the best way that we know. Some have learned to choose a goal each morning and then to check their result each night. They find new joy in doing something extra each day as an act of faith. One woman decided to take thirty minutes each day as "God's half-hour." During this time she did something unselfish for Him. She wrote a friendly, encouraging note, called on a shut-in, baked cookies for a neighbor living alone, phoned a friend who needed her interest, or addressed envelopes for the church secretary. Far from delaying her other work, she said this period added zest to her whole day. She also made many new friends through her efforts. She said that she was never more conscious of the fact that God has no hands except ours through which to work. She believed that her service was the proof of her faith and love, for Jesus said, "Feed my sheep."

A faith that is a way of life keeps working toward a brighter tomorrow. One man spent his spare

time working on inventions. His son thought his hard-working father was foolish to dream his life away with such impractical things. The father did sell some inventions, although he did not achieve great financial success. But he remained alert and happy all his life. He was well informed and always looking for something better in the future. He had many interesting and interested friends, and the days had zest for him. Through his extra efforts he earned enough to help his son through college. The son absorbed his father's good methods, and his training enabled him to correct the time-consuming ones. The father's dreams and faith were realized in the son, who became a successful inventor. The son learned, too, the important lesson of faith as a way of life.

Faith proves itself in adversity as well as in success. Many who have lost loved ones have found that only faith enables them to go on in lives of service. Faith gives us the resiliency to meet changed conditions. Never have we been more conscious that we live in a world of change than today, but faith enables us to believe that each day our world grows into a better place in which to live. If we must take up new work or go to new places, we can adjust to new conditions and new responsibilities.

One woman discovered this when she chose to work in the business world to enable her two children to finish college. She found a supervisory position, but the persons under her supervision were hardly on speaking terms. Only her faith in God's help sustained her through the trying days of learning her new work and gaining co-operation. By

planting a kind word here and a good act there, she introduced a new feeling in the office. She found that a life of faith was needed at the office just as it was in her home.

A successful lawyer, senator, and editor started life with small prospects of a distinguished career. He said that he could never forget the moment he stood waving a small red-mittened hand in good-by to his widowed mother. He was going out into the world to earn his way. The mother, who worked for a farm family, wiped away the tears as he turned at the corner of the country road to wave to her again. There was no room for him where she worked. A kind farmer had offered to give him a home in return for help with his chores. The child took with him his mother's love and faith, and he never forgot them. He proved them powerful enough to bring him a life of good and well-earned blessings.

Faith has always had a saving, regenerating power. The apostles were ordinary men until they were touched by faith. They became preachers, teachers, healers, molders of public opinion in a startling way —dynamic faith worked miracles in them. Paul wanted to make faith his message to all. He wanted the message of faith to stand out more than all the eloquence of words and oratory. "For Christ sent me," he said, "to preach the gospel: not in wisdom of words, lest the cross of Christ should be made void." He sought to preach of Jesus Christ, so that others might learn dynamic faith as he knew it.

Jesus knew the need of men to live close to their Creator and to seek His will. Wisdom in our own conceits, scorn for the old values only prove Paul's

old admonition, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." This is important not because it is in the Bible, but because it has been proved in the experience of men.

To sow faith is to reap better and happier lives—lives filled with the radiance of the One who said, "Lo, I am with you always, even unto the end of the world." Yes, faith is the only way of life for all who would experience living at its best.

(To be continued)

The Opened Way

Della Adams Leitner

When all was overwhelming,
And faith was oh! so dim,
I put my hand in God's and left
All doubts and fears with Him.
The way was dark and thorny,
The mists were all around;
But when I said, "Thy will, dear Lord,"
A peace of mind I found.

I did not ask solution;
I felt that it would be
Made manifest and every wrong
Adjusted perfectly.
I asked for grace to do my part,
My best from day to day,
For wisdom, courage, strength—and then
Love opened up the way.

The Answer Lies Within

GUY PROPST

WHATEVER HIS STATION in life, however great or small his talent, every human being desires and constantly seeks happiness and success. Unfortunately, though, a large proportion of the human race labors under the tragic delusion that happiness, prosperity, and success are to be found only in the exterior world. As a result, few of this number ever find lasting happiness and success. True, they sincerely and conscientiously seek adjustment to their environment. And, in many cases, they work assiduously at realizing their goal; but all too sadly their seeking is misdirected; and as the years unfold, the ingredients of real happiness are found to be lacking. In short, their external seeking is to no avail, and the result is disillusionment and bitterness with either a conscious or unconscious cynicism.

One has only to examine the wonders of nature and the miracle of human life to be unequivocally certain that life is infinitely worth while and that the very nature of creation decrees harmony and oneness with all things. Nothing so miraculous as a human being could be just an accident of nature. Then, does it not follow that if man has been created according to certain laws, which we shall term divine, that he may live by these same laws if he so wills and realize a oneness with all creation, a harmony that is the only key to lasting happiness?

One must realize, in the very beginning, that the mind controls everything. As the mind of man is positive, optimistic, confident, faithful, and free of doubt, skepticism, resentment, and attitudes of limitation, so will he demonstrate health, happiness, prosperity, and success in his life. If one is to achieve true and lasting happiness, he must seek it through the medium of his own mind. And as he develops thought patterns that are habitually positive and trusting, he will observe demonstrations of genuine success and achievement in his daily living.

At first glance, one may feel that this desired state of mind is easy to achieve. Many persons may even think that they already harbor such positive thought patterns. Would such were the case! But when many men sincerely and critically examine and carefully analyze their momentary thoughts and attitudes, they are aghast to find their minds cluttered with fear, doubt, resentment, and selfish attitudes. But if they recognize and admit these shortcomings and sincerely desire to replace them with virtues, then surely they have already realized a great portion of their seeking after this much-desired goal—happiness and success.

It should be borne in mind that only the "big" man admits his shortcomings; the "small" man looks into the mirror and sees what he wishes to see rather than what is actually there. Sincere and conscientious analysis of one's mind—one's pattern of thinking—is the first step in this search for a well-adjusted and happy life.

The analysis will be valid only if, over a period of time, one examines his thoughts and reactions to

many different persons and situations before arriving at definitive conclusions about his habits of thinking. In most cases, when one becomes thoroughly familiar with his own mind and realizes that the thoughts truly denote the man, a sense of shame and disgust will descend on him like a black, ugly cloud. He is then in a vulnerable state of mind to seek and truly desire forgiveness for these myriad shortcomings of mind. The prudent person comes to know that only God is the answer.

Is not man's task, therefore, one of finding God? Slowly he must come to realize that the kingdom of God, to which many of us refer so glibly, is actually within each man. Of course, to become thoroughly conscious of this prodigious truth may take time; but the consciousness of the kingdom within must evolve if our seeking is to be successful.

Doubtless this great consciousness comes as the result of frequent and sincere seeking on the part of man. What, then, is the best method of seeking? Perhaps the specific answer to this question lies within each of us, according to his own individuality. Yet, for most of us, there is a plan that, when followed continually and tenaciously, will prove efficacious beyond a doubt. This plan involves daily reading of spiritual and inspirational literature, including the Bible; meditation; prayer; and thanksgiving—the result being an ever-increasing saturation of the mind with a consciousness of God as omnipresent, omnipotent, omniscient, loving, and kind. It further encompasses learning to become still and know that there is only God, that God pervades every situation and circumstance of life, however discordant and

discouraging the appearances may be.

When man has thus learned to know God as ubiquitous, all-powerful, loving, kind, and full of infinite wisdom, then he will discover that nothing short of a miracle has occurred to his habitual mode of thinking. He will find that resentment and fear have been displaced with love and confidence; and as time goes on, he will observe being demonstrated all around him overt indications of his own positive thought patterns—demonstrations of health, happiness, prosperity, and harmony with his fellow men. He will find himself less frequently subjected to feelings of depression and periods of melancholia. He will easily and in stride encounter and surmount the unpleasant frustrations of living to which the lesser man may succumb. In fact, as man's oneness and harmony with God increase, frustrations will seem to become nonexistent. And why not? Because God recognizes no evils or inharmony in His creation.

Is not such a wonderful metamorphosis of mind more highly to be desired than all else?

Blessing for Those Who Are Away

The light of God surrounds you; the love of God infolds you; the power of God protects you; the presence of God watches over you; wherever you are God is!

Rise Up to Meet Your Good!

CATHERINE THROWER

OUR ULTIMATE goal, whether we realize it or not, is to accept our divine heritage as "children . . . of God, and joint-heirs with Christ." It is in working toward this goal that we unfold the divine image of All-Good, which lies latent within us, ever longing to express itself through us. Paul describes it as "Christ in you, the hope of glory." In more modern terms, the famous philosopher and psychologist William James says: "Compared to what we ought to be, we are only half awake. We are making use of only a small part of our physical and mental resources. Stating the thing broadly, the human individual thus lives far within his limits. He possesses powers of various sorts which he habitually fails to use."

Only in acknowledging and in working with this indwelling power do we develop into the mighty, powerful, spiritual beings that we are potentially. In the process, our problems find solution, our lives are made happier, and we become of greater service to mankind and help to uplift the consciousness of the whole world. We thus fulfill Jesus' promise, "I came that they may have life, and may have *it* abundantly."

The route we can follow that will help us to develop and to express more of this inner power is the path of Truth. The path of Truth unfolds through quiet, daily, consistent study and use of the

practical rules for successful living that Jesus taught. He said, "The kingdom of God is within you." He also instructed us, "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." He demonstrated the power of this inner kingdom by teaching, preaching, and performing "miracles" of good. He promised, "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do." His power was, no doubt, gained in the periods of prayer that always preceded His good works; we recall that after each such season of healing and intensive teaching He again withdrew, either alone or with His apostles, to commune and to receive spiritual renewal.

Today prayer is not considered old-fashioned or outmoded, as it was several decades ago; it is known as one of the greatest scientific, as well as spiritual, aids available to man. It is interesting to note what Emmet Fox, a prominent metaphysical writer, says: "Miracles, in the popular sense of the word, can and do happen as the result of prayer. Prayer does change things. Prayer does make things to happen quite otherwise than they would have happened had the prayer not been made. It makes no difference at all what sort of difficulty you may be in. It does not matter what the causes may have been that led up to it. Enough prayer will get you out of your difficulty if only you will be persistent enough in your appeal to God."

It is also interesting to note the similar thoughts of Alexis Carrel, renowned surgeon and scientist of the Rockefeller Institute for Medical Research and

a Nobel prize winner: "Prayer may set in motion a strange phenomenon, the miracle. . . . The only condition indispensable to the occurrence of the phenomenon is prayer."

In reality, God is as willing to render so-called miracles today as in the time of Jesus, because the good that man terms miracle is simply the mighty power of Spirit in operation. When released in prayer the outworking of Spirit often transcends the limitations of mortal thinking, and its manifestations overwhelm the comprehension of the natural man.

Prayer, then, is power, and it is our way to the more abundant life. Periods of becoming still, concentrating on and listening for the inner voice of Spirit have become accepted practice for many creative persons—poets, writers, musicians, scientists, mathematicians, inventors. Doctor Carrel's explanation is: "When our activity is set toward a precise end, our mental and organic functions become completely harmonized. The unification of the desires, the application of the mind to a single purpose, produce a sort of inner peace. Man integrates himself by meditation, just as by action."

Charles Fillmore has written that "concentrated attention of the mind on an idea of any kind is equal to prayer and will make available the spiritual principle that is its source in proportion to the intensity and continuity of the mental effort." He further states, "The one and only reason that we do not always succeed in our demonstrations is that we do not persist in our mental work."

This need for persistency in prayer as the way

to more abundant living has been given us in Jesus' promise, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

What, then, is prayer, and how should we pray? Doctor Carrel has described scientific prayer in this way: "Prayer should be understood, not as a mere mechanical recitation of formulas, but as a mystical elevation, and absorption of consciousness in the contemplation of a principle both permeating and transcending our world. . . . Man offers himself to God. He stands before Him like the canvas before the painter or the marble before the sculptor. At the same time, he asks for His grace, exposes his needs and those of his brothers."

Emmet Fox has described prayer in this way: "Prayer . . . is both a science and an art; and it was to the teaching of this science and this art that Jesus devoted the greater part of his ministry."

If we wish to develop this wonderful science, the art of prayer, and reap its rich benefits, it is necessary to develop a systematic method of praying. It is well to begin our prayer periods by meditating on a Bible statement that assures us of our spiritual nature, such as, "In him we live, and move, and have our being"; or, "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God?"

We are further raised into the spiritual consciousness of prayer through dwelling on Bible promises, such as: "God is not *the God* of the dead,

but of the living"; "God gave us not a spirit of fearfulness; but of power and love and discipline"; "Lo, I am with you always"; "Come unto me, all ye that labor and are heavy laden, and I will give you rest"; "According to your faith be it done unto you"; "Whatsoever ye shall ask in my name, that will I do"; or "They that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

After establishing the mind in spiritual consciousness, it is helpful next to gain dominion and authority of one's thoughts by cleansing the mind of fearful thinking and unhappy emotions. This is accomplished by using a statement of both silent and verbal denial of any apparent difficulty, thus releasing it to the healing power of Spirit. For such purposes, it is helpful to concentrate on the thought, *"There is nothing in all the universe for me to fear, for greater is He that is within me than he that is in the world."*

After one has banished fear, discouragement, uncertainty, anger, resentment, and other unhappy emotions from one's thoughts with such a denial, it is helpful to use a stanch affirmation of Truth, both silently and verbally. This establishes one's consciousness in faith and love of God and assurance of one's good. I have accordingly found it helpful to concentrate on the thought, *"God works with me to will and to do whatsoever He wishes me to do, and He cannot fail."* Through preparing the mind in such a manner, true, peaceful, fulfilling prayer and silent communion follow in natural sequence,

and the experience becomes complete.

With such daily periods of prayer the mind is cleansed of fear and is filled with assurance of good, and the body is renewed. When traveling this route we soon realize that we are the vehicles of Spirit and that our job is to "take . . . words, and return unto Jehovah" in prayer and meditation, thereby releasing our problems to Him for solution. It soon becomes apparent that it is not by our power or our might, but by the indwelling Spirit that all things are possible and are accomplished for us and through us, according to our words of faith. We are promised practical results in Jesus' words, "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." After we have made the necessary contact in prayer, it is a joy to relax, to let go, and to let our good come to us. Experience in prayer reveals that it is after such periods of spiritual and mental renewal that the necessary ideas, persons, or situations appear and the adjustment is made.

Perhaps most of us at times find ourselves in the low country of daily living, where the scenery is rather dull and uninspiring. And as we drift along life's broad highway, the road may narrow into confining circumstances. The traffic of life's situations may become heavier, and a whole area of vast possibilities comes into view. If troublesome darkness descends on us, we find it necessary to follow carefully a certain route; otherwise, we fall by the wayside in oblivion and confusion. But if we are properly routed in the basic Truth that Christ in us is our hope of glory, then we come to realize that

wherever we are He is, and we turn to His indwelling Spirit for guidance. If we have the wisdom to follow His guidance as it comes, ultimate success will be ours. Then the desired good will be manifested in our lives, and the experience will leave us healthier, happier, wiser, more successful.

If we are not properly routed, we should not be discouraged. Every problem can become a challenge toward changing our course and getting us on the path that leads to our greater good. We begin looking for the good in any difficulty and making the most of this good. In doing this we call forth our innate spiritual powers to work for us. At such times it is good to remember and to use the words from The Prayer of Faith,

"All things I am, can do, and be,
Through Christ, the Truth that is in me."

We will thereafter gain wisdom, strength, and inspiration and find ourselves being led upward into the hill country of progress toward the mountains of higher vision and growth beyond. Once the upward journey of Truth begins, we must watch carefully the challenge of the changing path. Constant attention to the route of good, through daily prayer and acknowledgment of our indwelling Spirit, leads us ever higher in growth and progress. And along the way we shall feel the growing warmth and radiance of that great light of Spirit shining forth as rays of expanding life, love, wisdom, power, joy, all good. And, as we soon discover, the light of the indwelling Spirit has been shining all the time and has been available for our highest good, but we had to rise up in thought to meet it!

Talking with the Father

WINIFRED WILLARD

TALKING WITH THE Father should not be merely a duty or routine carried on automatically or a kind of spiritual insurance against accident or dire misfortune. Rather, it should be the most sublime, uplifting experience our hearts can know! Talking intimately with Him, telling Him of our love for Him, and thanking Him for His infinite love and His goodness to us—this kind of prayer makes life something that is wondrous beyond compare!

One excellent way to talk with Him is in the spirit of joyous expectancy, informally, anyplace, any time, confiding in Him, trusting Him, praising Him, and giving Him all we are and have, not asking Him for our own way, but always His way! The more we visit with our Father in this frequent and intimate way, the more we shall sense His power, which always comes in response to positive prayer. We place all our problems in His care and confidently wait for Him to reveal their solutions to us. When we are on intimate terms with the Father we do not ask Him why, when, or what. These are for Him to know, not for us. Our part is happily to accept His way of life, filled with the joy and wonder, with the love and faith and power that pour into our hearts from the talks we have with Him many times a day. As we go apart with Him, we learn and love and live on new levels!

Some persons feel that their deepest prayer should be at a certain hour each day. For them it may be so. For others of us the hour is not so important as the frequency with which we visit with Him and the closeness we feel with His presence, holy within us.

In the velvety darkness of night, which in itself is a great and merciful blessing, we frequently toss and turn and worry, instead of claiming our privilege of visiting with Him, keeping very close to Him, and saying, "Thank You, Father," until every part of our being is saturated with gratitude to Him. Nights are excellent times to experience how precious His presence is and to feel Him take away the ugly thoughts, the fearsome dreads that we ourselves cannot control.

This frequent, loving, sincere talking with Him helps us to know clearly and beyond doubt that He answers our every prayer in ways of His wisdom, that He ever wants us to have what is right for us, that He guides us away from mistakes we would make without His direction. In these quiet talks the Father leads us into the reality of communion with Him. He teaches us many profound lessons that only He can make plain to us. Without the learning of these lessons we would lack strength of purpose, stability of endeavor, and understanding of the deep and abiding wisdom that come from Him alone.

Thus, we learn to be grateful for the difficult experiences that come for us to conquer; we learn to be grateful, too, for His patience with us. We learn, then, to ask Him to show us how we may be completely patient with other persons, even those whose

ways may irritate and annoy us.

There are times when we have to admit to ourselves, if we are sincere inwardly, that we ask the Father for things we could get for ourselves if we were willing to make a concentrated effort. But inertia holds us back, and we ask Him more or less to hand us certain things. Talking frankly and frequently with Him, we learn that He intends for us to do all that we can for ourselves, using the faculties He gave us, working under His guidance, and learning also to realize that His love and wisdom penetrate our lives as we loyally walk in His way.

Walking with Him, we find that He leads us through unexpected green pastures of His loving-kindness, when we had thought all about us was the dreariness of a desert. The whole aspect of life changes as we follow in His footsteps "beside the still waters." Discouragement and doubt, defeat and despair fall away from us. We are refreshed, and life takes on new meaning. Walking and talking with Him, He restores our faith and imparts to us something of His radiance, which is beyond anything else in His universe.

Waiting quietly with Him, listening more than talking, not asking favors but only wanting to share His companionship and to do His will, there comes deep consciousness of communion with the Father, revealing itself in terms of spiritual growth and understanding. All our interest vanishes in things that are limited by human dimensions or are unworthy according to divine standards, and we grow steadily in close comradeship with the indwelling Lord.

As we are exalted by the divine potential of

prayer, life is transformed, and we are conscious of His presence. His holy mantle of love protects us along our journey. He who is the light beams His radiance to us. His divine humility challenges us; His faith holds us steady; His glory floods our hearts. Thus through talking with Him day and night, we come increasingly to realize our oneness with Him.

I Love a Lake

Berniece Ayers Hall

I love a lake! Its thundering songs that stir,
Its lullabies and tender melodies
That enchant me with swift, sure sleep at night
Are nature's symphonies.
I long to turn my eyes from earth-bound things
Toward vast and lovely pastel-tinted streaks
Of emerald and clear amethyst;
To me each blue wave speaks
A language of refreshment to my soul,
Where body, mind, and spirit are made whole.

Lo! there is matchless beauty in each mood,
As tossing breakers flinging crystal spray,
Fatigued and tempest-borne spread a smooth floor
Of glass at the close of day.
So ever with her still and unseen wings
Rest comes to all earth's surging, wind-swept things.

And ever in lake views I find release
To hear, above its words, God's benediction—"peace"!

Are We Like David?

ROSE UMBREIT

Lives of great men all remind us
We can make our lives sublime.

WHENEVER ANYONE has become outstandingly successful, his success becomes a challenge to those who would follow in his footsteps. Surely King David, in spite of his shortcomings, sets an example for us to follow. What was the secret of his success? He relied on God. God was a living reality to him.

Let us review some of the high lights in the life of David. They reveal that most of the time he lived in the presence of God, and others sensed this fact. You will recall, perhaps, that Jehovah was not pleased with the reign of Saul and decided to terminate it. Jehovah rebuked Samuel for delaying the removal of Saul and for grieving over Saul's deserved dismissal by saying: "How long wilt thou mourn for Saul, seeing I have rejected him from being king over Israel? fill thy horn with oil, and go: I will send thee to Jesse . . . for I have provided me a king among his sons."

And so we first become acquainted with David as one chosen for the anointing of the Spirit of God. As we continue with this incident, we note that David's tall and handsome brothers were rejected, one by one, as they passed before Samuel, "for *Jehovah seeth* not as man seeth . . . but Jehovah looketh on the heart." When at last the rosy-cheeked,

handsome shepherd boy David came before Samuel, Jehovah said, "Arise, anoint him; for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the spirit of Jehovah came mightily upon David from that day forward."

When Saul was troubled by an evil spirit and his servants suggested a harpist to make him well, one of Saul's servants gave this description of David: "Behold, I have seen a son of Jesse . . . that is skilful in playing, and a mighty man of valor, and a man of war, and prudent in speech, and a comely person; and Jehovah is with him." Saul sent for David, and when David came and stood before Saul, we are told that Saul "loved him greatly." When David played upon his harp, the evil spirit left Saul.

About this time the Philistines assembled their armies for war. They arrayed themselves on the side of a mountain. The armies of Israel were on the side of another mountain. There was a valley between. Then the Philistines sent out a champion, the mighty Goliath, who challenged Israel to send a man to conquer him. For forty days, morning and evening, Goliath drew near, defying the armies of Israel.

David, having been sent by his father Jesse to take food to his brothers in the armies of Saul, arrived in time to hear Goliath defy the armies of Israel once again. David also heard this rumor about a reward for killing Goliath: "And it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel."

When David was taken before Saul he told of slaying a lion and a bear to protect his father's flock. "And," he continued, "this . . . Philistine shall be as one of them, seeing he hath defied the armies of the living God." David insisted that the Lord who had delivered him from the bear and the lion would deliver him also from Goliath. "And Saul said unto David, Go, and Jehovah shall be with thee."

Goliath taunted David, but David's reply shows how the consciousness of God filled and dominated his life. To David, God was real, ever-present, all-powerful—the answer to every problem. "Thou comest to me with a sword, and with a spear, and with a javelin: but I come to thee in the name of Jehovah of hosts, the God of the armies of Israel, whom thou hast defied. This day will Jehovah deliver thee into my hand . . . that all the earth may know that there is a God in Israel." When Goliath approached David actually ran to meet him, so certain was he that God had given him the victory. A stone from David's slingshot sank deep into the forehead of the giant, and the God of Israel had accomplished a victory through David.

Later, Saul became displeased with David, but David lived so close to God that he was constantly under divine protection. "And Saul cast the spear; for he said, I will smite David even to the wall. And David avoided out of his presence twice. And Saul was afraid of David, because Jehovah was with him, and was departed from Saul. . . . And David behaved himself wisely in all his ways; and Jehovah was with him. . . . And Saul said to David, Behold,

my elder daughter Merab, her will I give thee to wife: only be thou valiant for me, and fight Jehovah's battles. . . . And Saul saw and knew that Jehovah was with David; and that Michal, Saul's daughter, loved him."

Saul's son Jonathan, too, believed that God worked through David. Speaking of David to Saul, he said, "For he put his life in his hand, and smote the Philistine, and Jehovah wrought a great victory for all Israel: thou sawest it, and didst rejoice."

At times, David felt certain he understood God's plan for him. But when he was uncertain he was content to wait or to inquire again. God was always the answer for David—his help in every need. "And he said unto the king of Moab, Let my father and my mother . . . *be* with you, till I know what God will do for me."

When David was told that the Philistines were fighting against Keilah and robbing the threshing floors, he inquired of Jehovah and was told to smite the Philistines and to save Keilah. But David's men were afraid, so David inquired of Jehovah a second time, and he was told that the Philistines would be delivered into his hands. This gave him complete confidence, and victory, including spoils.

When David heard that Saul was coming to Keilah to destroy the city on his account, David sought Jehovah as usual. He wanted to know whether Saul was really coming to Keilah and whether the inhabitants of that walled city would turn him and his followers over to Saul. He received this answer: "He will come. . . . They will deliver thee up."

"Then David and his men, who were about six hundred, arose and departed out of Keilah, and went whithersoever they could go. . . . And David abode in the wilderness in the strongholds, and remained in the hill-country in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand."

A way for David to protect himself was always provided. Remember, David was warned to dodge the javelin of Saul. At one time, during Saul's pursuit of David, the opposing parties were on opposite sides of the same mountain, and Saul's men surrounded David. Suddenly a messenger appeared, saying to Saul, "Haste thee, and come; for the Philistines have made a raid upon the land." Saul stopped pursuing David and "went against the Philistines."

When Saul returned from following the Philistines, David was in the wilderness of En-gedi. There "upon the rocks of the wild goats," Saul, with three thousand chosen men, went to find David. Saul approached a cave and entered it, but David and his men remained hidden deep in the cave. One of David's men said to him: "Behold, the day of which Jehovah said unto thee, Behold, I will deliver thine enemy into thy hand, that thou shalt do to him as it shall seem good unto thee. Then David arose and cut off the skirt of Saul's robe, privily. And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt. And he said unto his men, Jehovah forbid that I should do this thing unto my lord, Jehovah's anointed, to put forth my hand against him, seeing he is Jehovah's anointed."

With these words David stilled his companions'

clamor for vengeance, and Saul was allowed to leave the cave unharmed. Then David, too, left the cave and cried after Saul, "My lord the king." And when Saul turned around, "David bowed with his face to the earth." It is doubtful that David was showing respect to the jealous and envious Saul, but to the spiritual man—the anointed of God to reign over Israel. David proved to Saul, by holding up the piece of the king's robe, that he had chosen to spare his life. "And I said, I will not put forth my hand against my lord; for he is Jehovah's anointed."

Even after David had cut off Saul's robe and spared his life, Saul continued to seek David's life. And again David came near—close enough to take the king's spear and cruse of water, and once again David spared the life of the Lord's anointed, saying to Abishai, who insisted on slaying him, "Who can put forth his hand against Jehovah's anointed, and be guiltless?"

The anointing of God meant everything to David. When an Amalekite, who had slain Saul, came to tell David of the king's death, David rent his clothes, wept, and fasted. David asked the Amalekite, "How wast thou not afraid to put forth thy hand to destroy Jehovah's anointed?"

Even in his lament for Saul, David again mentions Saul's anointing as setting him apart as a chosen servant of Jehovah.

"Ye mountains of Gilboa,
Let there be no dew . . .
For there the shield of the mighty was vilely cast
away,
The shield of Saul, not anointed with oil."

David never looked to Saul for fair play or justice; he always looked to God. "Jehovah therefore be judge, and give sentence between me and thee, and see, and plead my cause, and deliver me out of thy hand."

Saul always realized that David was living under the guidance and protection of God, and he wept as he admitted: "Thou art more righteous than I; for thou hast rendered unto me good, whereas I have rendered unto thee evil. . . . And now, behold, I know that thou shalt surely be king, and that the kingdom of Israel shall be established in thy hand."

To escape the continual pursuit of Saul, David and six hundred followers went to Achish, king of Gath, and Achish gave them Ziklag to dwell in. On two occasions Achish gave his opinion of David. When the lords of the Philistines objected to David's accompanying them to fight against Israel, Achish said, "Is not this David . . . who hath been with me these days, or *rather* these years, and I have found no fault in him since he fell away *unto me* unto this day?" And to David himself, Achish said, "I know that thou art good in my sight, as an angel of God." Nevertheless, the Philistine leaders did not want to risk having David and his men fight against their own people, so they were compelled to return to Ziklag. When they reached Ziklag, they found that the Amalekites had taken their wives and children captive and had burned the city. David and the people with him wept piteously, "but David strengthened himself in Jehovah his God." David inquired of Jehovah what to do. He was told to pursue and was shown where to find the camp of the enemy.

He and his men recovered everything—wives, children, spoils.

When the company returned to the spot where the weaker two hundred had remained to rest and to protect their provisions, some members of the company were unwilling to divide the spoils with those who remained behind. Note David's reply and how again he gives God the credit for all that was accomplished. "Ye shall not do so, my brethren, with that which Jehovah hath given unto us, who hath preserved us, and delivered the troop that came against us into our hand."

There are numerous instances in which others express themselves as believing that God was expressing Himself through David. Here are the words of Abigail, Nabal's wife: "Jehovah will certainly make my lord a sure house, because my lord fighteth the battles of Jehovah; and evil shall not be found in thee all thy days."

Note David's answer: "Blessed be Jehovah, the God of Israel . . . that hast kept me this day from bloodguiltiness, and from avenging myself with mine own hand."

Abner also advised the elders of Israel, saying, "Ye sought for David to be king over you: now then do it; for Jehovah hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies."

Then "all the tribes of Israel" went to David at Hebron, claiming him as one of them and admitting that even while Saul was king, it was David who had led Israel, and Jehovah had said to him, "Thou

shalt be shepherd of my people Israel, and thou shalt be prince over Israel." A little further on, we read in II Samuel 5:12 that David becomes conscious of God's plan for him. "And David perceived that Jehovah had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake."

David, like Enoch, walked with God and was guided by Him. He inquired of God before venturing on any great undertaking, and the answer came —sometimes through intuition, his associates, or even the voice of the wind. "And it shall be, when thou hearest the sound of marching in the tops of the mulberry-trees, that then thou shalt bestir thyself; for then is Jehovah gone out before thee to smite the host of the Philistines."

David believed in showing gratitude to God. He proposed to build a house of cedar for Jehovah. David said to Nathan, the prophet, "See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains." That night the word of Jehovah came to Nathan. "Go and tell my servant David, Thus saith Jehovah, Shalt thou build me a house for me to dwell in? for I have not dwelt in a house since the day that I brought up the children of Israel out of Egypt . . . spake I a word . . . saying, Why have ye not built me a house of cedar?"

Worship requires only a man and God. Through the prophet Nathan, David was reminded that God can use us best when we become completely submissive, not making plans for God but allowing Him to work out His plans through us. God reminded David that He had taken him from the sheepcote to

rule over Israel. "And have been with thee withersoever thou wentest." Jehovah had worked wonders through David, and it was His plan to continue to express Himself through David. "Moreover Jehovah telleth thee that Jehovah will make thee a house" —a house for David and his posterity.

Why did God do all this for David? "And Solomon said, Thou hast showed unto thy servant David my father great lovingkindness, according as he walked before thee in truth, and in righteousness, and in uprightness of heart. Because David did that which was right in the eyes of Jehovah, and turned not aside from anything that he commanded him all the days of his life, save only in the matter of Uriah, the Hittite." David knew he had done wrong when he took Uriah's wife Bathsheba and caused Uriah to be killed. Therefore, he expected to be punished and did not resent his punishment. Through the seven days that his child was ill, David fasted and prayed. When the child died, David "washed and anointed himself, and changed his apparel; and he came into the house of Jehovah, and worshipped."

In one instance, David, who usually showed limitless faith in God, considered, instead, the strength of his army and counted the people.

"Some *trust* in chariots, and some in horses;
But we will make mention of the name of Jehovah."

When David was given his choice of punishments for this lack of faith, he chose punishment, not from men but directly from God, whose mercies are great. It grieved David sorely that the punish-

ment did not fall on him alone, that the "sheep" suffered for the mistakes of the "shepherd."

Among the incidents that reveal David's great respect for God is one related in the 23d chapter of II Samuel. David was very thirsty, and three brave Israelites broke through the enemy line to bring him water. David did not drink it, however. He "poured it out unto Jehovah."

David's life showed that he was chosen of the Almighty for a great work. David gathered together thirty thousand of the chosen men of Israel when he went to take home the Ark of the Covenant. As they entered the city of David, the king danced and played before Jehovah. David explained his behavior to Michal, who had watched him through a window, by saying, "*It was* before Jehovah, who chose me above thy father, and above all his house, to appoint me prince over the people of Jehovah."

The Psalms point out to us that David was continually communing with God. He desired more from the Almighty than the solutions to his problems. He longed for the strength and stability of the everlasting hills as he cried, "Lead me to the rock that is higher than I."

It is in real work that true nobility comes, not in the toil which deadens, or in the idleness which deteriorates the nature, but in the work which expresses the nobility and simplicity of spiritual man.

—SCIENCE OF THOUGHT REVIEW

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: "Thy word is a lamp unto my feet, and light unto my path." Original spiritual illumination is expressed through me.

Prosperity: Thine unfailing bounty fills my mind and overflows into all my affairs. I rejoice in the fullness of my good.

Healing: I am a tower of strength and vitality. By the power of Thy Spirit I am made whole.

INSTRUCTIONS—Christ in you is your inspiration and light. To move forward steadily in spiritual unfoldment requires faithfulness to the silence hour, to wait constantly on the Lord as in prayer. No one else can do this spiritual work for you. You must realize Truth for yourself.

For the coming month, be with us daily in prayer, first studying and meditating on each of these lessons—Illumination, Prosperity, and Healing, and then joining us in the affirmation or prayer given with each one.

Original spiritual illumination is the inner ability to know. It is that inner faculty by which man may receive the revelations of God-Mind.

"Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven."

In Spirit, intuition and inspiration bring the quick and sure answer to all problems of life, while spiritual discernment indicates ready insight into divine law, which was the glory of the high priests.

The Word of God is immanent in man and the universe. All original creation is carried forward by and through a conscious recognition by man of this mighty power. Man is powerful, indeed, when his word stands for what he really is.

The Word is the agency by which God reveals Himself in some measure to all men and in greater degree to highly developed minds.

Let us remember that God-Mind dwells in us as our minds dwell in our bodies; that is, God-Mind is the all-pervading Spirit, permeating man's being.

The Christ Mind is the Mind of God individualized. When Jesus said, "The words that I have spoken unto you are spirit, and are life," He touched the inner word that created all things. And we know that His words were vivified from that center with a moving power that will demonstrate His statement. Affirm in His name:

"Thy word is a lamp unto my feet, and light unto my path." Original spiritual illumination is expressed through me.

Spiritual understanding convinces us that the kingdom of God extends into every physical activity of man's existence, that there is no absence of Spirit substance anywhere, and that this substance is the essence of every good thing. Therefore, let us count all our possessions as from the kingdom of the heavens, and realize that there is no limit to our supply.

"God is Spirit," and Spirit is the very substance of everything that appears in this world. The one and only cause of lack in our personal affairs is in thought. When we open wide the inflow of the Infinite, prosperity will be established under the divine law of all-sufficiency in all things.

The whole human family is symbolized by the prodigal son who took his inheritance and went into a far country, or state of mind. But when a "famine" arose in that "far country," the result of separation from the parent supply, the son remembered his Father's abundance and determined to return to Him.

One who knows the principles underlying prosperity has a certain inner security given him by the understanding of God-Mind. In order to demonstrate those principles we must keep establishing ourselves in certain statements of the law. As we repeatedly present to the mind a proposition that is logical and true, the stronger our inner feeling of security becomes. Affirm:

Thine unfailing bounty fills my mind and overflows into all my affairs. I rejoice in the fullness of my good.

I AM, the Christ, is the perfect Word of God, which has the power to unfold into the true man. By measuring up to the divine standard and fulfilling the law of righteousness, man is blessed with perfect health, strength, vigor—yea, with eternal life.

To heal is to bring into manifestation the perfect Christ man, which exists within each of us. Through the exercise of faith in our word, our spiritual quality is fused into unity with the power of Christ, and the healing work is marvelously accomplished. "Though your sins be of scarlet, they shall be as white as snow."

A consciousness imbued with a highly vitalized healing power, vibrant with the strengthening Spirit, cannot know sickness or weakness of any kind.

If, with the conscious mind, one is talking hope and courage and health while all the time the subconscious mind is doubting, the results cannot be satisfactory. A deep and abiding consciousness of omnipresent life is essential for healing.

It is well to deny the appearance of any inharmonious condition as though you were gently brushing away cobwebs. This should be followed by a strong affirmation—a positive statement of Truth. By affirmation, we claim and mentally appropriate that which is ours in Truth.

Rejoice in your steadfastness and faith. Be glad to speak the freeing word that will enable you to exercise your faith more freely. Take up this prayer:

I am a tower of strength and vitality. By the power of Thy Spirit I am made whole.

A Consciousness of Abundance

WE KNOW INTUITIVELY, whether we admit it into full consciousness or not, that there is in reality no such thing as lack either in the seen or in the unseen world. If there were, God would be limited. There is no such thing as lack except in our own consciousness.

The question that vexes most people, and has troubled all of us at some stage of our unfolding, is this: How are we to gain the desired consciousness of abundance? We can gain it by realizing the underlying principle of the universe; realizing the oneness of all that exists. A sense of lack always comes from belief in duality, belief in good and in bad. If there were two opposing powers, would not they neutralize each other and leave us without any power? There is only one power and it is creative, intelligent. According to the way we use it, so will it work for us.

In the beginning, God said, "Let there be light." He gave it as a command, and an intelligent force obeyed that command. There was light. I do not mean to say that the light was flashed on instantly. The amount of time that elapsed before the light appeared is unimportant. The command was obeyed. There was light. That creative power is deductive only in its reasoning; being subjective in nature, it never questions or argues. It simply obeys. That same force exists today; and if we command, it will obey. More than that, it is always obeying our every

thought. If we think abundance, peace, power, and joy, this law will interpret our thoughts as orders, and will fill the orders accordingly. If we think lack, poverty, and discord, or keep our minds in a chaotic condition, such thoughts also will be interpreted as orders. The goods will be delivered. Just call to mind some persons you know. Those who think sickness, poverty, or lack are manifesting these very things in their lives. We know that so long as they think these things, nothing on earth can prevent their being made manifest in their lives. Anyone can prove this for himself, for it is not merely a myth or a theory; it is a demonstrable fact.

I knew a farmer who for years thought that the world was not giving him a square deal. He was always anticipating that unpleasant things were going to happen to him. And they did happen! He knew that his stock would not do well. Accordingly, now and then a horse or a fine colt met with an accident, and died—a perfectly natural result. I recall one instance especially: A fine two-year-old horse, which he planned to exhibit at the county fair in the fall, was found in the meadow, with a broken hip. It was about three weeks before the fair. No one knew how the accident had happened. The farmer swore that it was fate. Thus he went through life, with one disappointment after another.

I knew also another man, who lived on an adjoining farm. This man felt sure that he would succeed; and he did succeed in a perfectly natural way. It was according to the law. Yet that is what many of us call fate or luck. We know any number of persons of whom we can truthfully say, "According to

their faith it is being done unto them." Thus it is our consciousness of lack, or our consciousness of abundance, that is being made manifest in our lives. We see it very distinctly in the lives of our friends. If we would give it a little serious thought, we could bring it home to ourselves and to our own environments.

If I fall down, humanly speaking, I know why I fell. There is nothing hazy about it, no guesswork. If I walk along and carelessly step on a loosened stone, and tumble to the ground, I know exactly why and how I got there. I know that I alone am to blame. The same applies to all the external conditions of life, which are but the manifestations of the working of the unseen.

It is quite possible for people, at certain degrees of understanding, to know that a thing can be done, that it is being done, and yet not be able to do it themselves. For instance, we know that an airplane can be made to travel through the air, yet how many of us can pilot it? Anyone who made up his mind to learn to fly an airplane—apply the law—would find no hocus-pocus about it. He would not assume a superior, sanctified expression, as though the thing savored of the supernatural. We know that flying an airplane is according to the law; but it would have seemed supernatural to the Children of Israel when Moses was leading them from the land of Egypt. A thing is supernatural only to the degree to which we fail to understand it.

A mother heard her baby crying, and called rather crossly to the nursemaid, "What's baby crying for? Haven't I always told you to let him have whatever he wants?" The nursemaid replied, "I did,

ma'am. There was a wasp in the window. He wanted it, and I let him have it."

If anyone wants a wasp in his life, he will be allowed to have it until he has changed his mind about wanting it. Belief in duality, or the belief that something is keeping our happiness away from us, is the wasp in our lives. All manifest things are in a state of change and are the results of unfolding creation. We fashion these things to meet the demands of an unfolding mentality. Hence, we have the radio and the airplane.

Long ago I set my hopes of happiness on things. Too often I was disappointed in them, for things are unstable. Who would want it to be otherwise? I was left with shattered hopes so often that I decided I did not want to play with that particular wasp any longer. Then I began to place my dependence on the eternal principle back of all things.

To believe implicitly in this unseen power is difficult at certain stages of growth, or at certain degrees of understanding. We regard it as something mysterious, vague, and unobtainable, chiefly because we do not understand it. We do not see electricity, or any other natural force; yet we know that they exist because we see the results of their actions. Electricity will work for us according to the way we use it. This applies also to the creative power of mind. Accordingly our thoughts are made manifest in our lives. Nothing on earth can change this because it is an infallible law.

Suppose you wish to grow flowers, fruits, or vegetables. First you must plant your seed. In this tiny seed there is a little speck, called the nucleus.

A nucleus is the starting point of all life, whether in the plant, the animal or the human. There must be a nucleus, or starting point, as the beginning of everything in the visible realm, and we are told that the same is true of the invisible realm.

When we have made conditions right, planted the seed in warm earth, the nucleus becomes active, or grows, gathering to itself whatever is needed for its manifestation in a larger way, in a way that will enable it to express more livingness. Soon it bursts its shell, peeps through the earth, and continues to gather material needed for its growth. The result is wonderful vegetables or flowers, fulfilling their destiny. How is this growth accomplished? God-Mind knows. We know only that the law works with an invisible force or power, in order to manifest on the visible plane. We do not know how electricity accomplishes what it does, but we can see the results.

Our thoughts, too, are seeds sown in the realm of the invisible; that is, in the creative, universal Mind. The thought that you have sent out is the nucleus: It will continue to gather to itself a force that will finally bring it into manifestation, in a perfectly natural way, according to its kind—the kind of seed you planted, or the thought you entertained. When we plant flower seeds, we do not plant different kinds of weed seeds with them to flourish and to choke out the flowers. When we have planted a thought seed in the creative substance of mind, a seed to bring forth something that we desire, should we plant weed seeds of doubt, worry, and unbelief? If we do plant negative thought seeds, the beginnings of our desires in business, social, or home life,

certainly will be choked out early in their growth.

If a man has merely a vague wish that he would like to grow cucumbers, but makes no special effort to raise them, it is as if he were to sow a handful of any kind of seed that was convenient. The result would be a stunted growth of some variety of plant life. Usually such a man pities himself and wonders why he could not have had cucumbers: His neighbors raise such nice ones!

Likewise, if you plant a thought seed in the universal Mind and let it germinate through an intelligent comprehension of Truth, it will produce accordingly. It is your creation and you only can bring it to an end. You can uproot it and plant something else (many persons do just that), or you can sow seeds of doubt until they have killed your faith. You only can do that. Tom, Dick, and Harry have nothing whatever to do with it. They have no power, except what you allow them to have.

Everything is in the universal Mind before it is visible upon this plane. As you hold the cucumber seed in your hand, where are the green vines and the cucumbers that you will have in a few weeks? They are on the invisible plane. Whatever thing you want is either here now or on the invisible plane. Your desire will come into manifestation as naturally as the cucumber, if you entertain the same faith toward your thought seed as you do toward the cucumber seed. Nothing can prevent the fulfillment of the law.

Consciousness of the fullness of peace and joy, a sense of the completion of things, is achieved only with realization of the oneness of all things, realization that God is all.—*Odessa H. Thayer.*

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, July 3, 1955

UNITY SUBJECT—*Expressed Conviction.*

INTERNATIONAL SUBJECT—*Signs of National Decay.*—Jer. 22:1-9; 24, 25.

1. Thus said Jehovah: Go down to the house of the king of Judah, and speak there this word,
2. And say, Hear the word of Jehovah, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates.
3. Thus saith Jehovah: Execute ye justice and righteousness, and deliver him that is robbed out of the hand of the oppressor: and do no wrong, do no violence, to the sojourner, the fatherless, nor the widow; neither shed innocent blood in this place.
4. For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.
5. But if ye will not hear these words, I swear by myself, saith Jehovah, that this house shall become a desolation.
6. For thus saith Jehovah concerning the house of the king of Judah: Thou art Gilead unto me, *and* the head of Lebanon; *yet* surely I will make thee a wilderness, *and* cities which are not inhabited.

7. And I will prepare destroyers against thee, every one with his weapons; and they shall cut down thy choice cedars, and cast them into the fire.

8. And many nations shall pass by this city, and they shall say every man to his neighbor, Wherefore hath Jehovah done thus unto this great city?

9. Then they shall answer, Because they forsook the covenant of Jehovah their God, and worshipped other gods, and served them.

24. As I live, saith Jehovah, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence;

25. And I will give thee into the hand of them that seek thy life, and into the hand of them of whom thou art afraid, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

GOLDEN TEXT—*Woe unto him that buildeth his house by unrighteousness, and his chambers by injustice; that useth his neighbor's service without wages, and giveth him not his hire.*—Jer. 22:13.

SILENT PRAYER—*I express my heartfelt conviction in deeds as well as in thoughts and words.*

Jeremiah represents spiritual faith, demanding that all religious thoughts be faithful in observance of divine law. Faith is that in us which intuitively discerns divine law and seeks to impress it on the will in effective measure. No conviction is stronger than that which is based on intuitive perception, for this cannot be nullified by external opinion. When we know a thing within ourselves, the knowledge is forever part of us.

Sense consciousness is subject to cause and effect. Jeremiah understood the connection between these two, and his work was based on this understanding.

He himself spoke from spiritual consciousness in warning the Children of Israel to change their habits of thinking and to obey divine law. Jehovah touched his lips with conviction, and he needed no longer to speak as a child. He spoke with authority. "Jehovah put forth his hand, and touched my mouth; and Jehovah said unto me, Behold, I have put my words in thy mouth."

To be set over the nations and the kingdoms. to tear down, and to rebuild is a high commission. Few statesmen of modern or ancient times have had such power. Jeremiah's power was derived from the fact that he interpreted divine law and that Jehovah stood back of him. Jeremiah saw clearly what would come, and he declared his vision fearlessly. Unless conviction is reinforced with courage. it has no force. "I have made thee this day a fortified city, and an iron pillar, and brazen walls, against the whole land." To realize strength in this measure is to be indomitable. As we conceive a mission of such magnitude backed by such authority, we, too, become powerful influences for good, each in our particular niche or place. Jeremiah was to hold firm against kings, princes, priests, and the peoples. He was not to quail before any of them, and his honesty and integrity were to be his adequate defense against all injury at their hands. He was incorruptible. The high placed feared him even while they disliked him, because he told them unpalatable truths. "They shall fight against thee; but they shall not prevail against thee: for I am with thee, saith Jehovah, to deliver thee."

The word of Jehovah is no cabalistical utterance, no dark saying. It is plain and clear enough for any-

one to understand. "Execute ye justice and righteousness, and deliver him that is robbed out of the hand of the oppressor; and do no wrong, do no violence, to the sojourner, the fatherless, nor the widow; neither shed innocent blood in this place." There is no mystery to these commandments. They read much as a modern volume of the law of the land. They can be interpreted or applied literally as well as metaphysically. In the latter sense, they include just and right thinking of ourselves as well as of others, a watch over the self, and the development of selflessness and consideration for qualities that are above mere sense perceptions.

No abiding structure can be built on a dishonest foundation. "Woe unto him that buildeth his house by unrighteousness, and his chambers by injustice; that useth his neighbor's service without wages, and giveth him not his hire."

Spiritual faith that hews to the line regardless of fear or favor and that always speaks the truth is unpopular with sense consciousness. "The princes were wroth with Jeremiah, and smote him, and put him in prison." To have to repress our convictions is fatal to free expression. The will can overcome repression and free us from negative states of mind. However, self-will does not set us free permanently. Although the faith that is in us fearlessly states the truth in the face of negation, such candor does not advance our cause.

QUESTIONS

1. What is our strongest conviction, and why can it not be nullified?
2. Does spiritual faith discern the connection be-

tween cause and effect?

3. What enables us to speak with authority?
4. From what did Jeremiah's power spring?
5. Is the word of God plain and clear to the understanding?
6. Is Truth popular with those who are in sense consciousness? Explain.

Lesson 2, July 10, 1955

UNITY SUBJECT—*Faith Tested.*

INTERNATIONAL SUBJECT—*Trusting God in Dark Days.*—Hab. 1:1-6, 12, 13; 2:1-4.

1. The burden which Habakkuk the prophet did see.
2. O Jehovah, how long shall I cry, and thou wilt not hear? I cry out unto thee of violence, and thou wilt not save.
3. Why dost thou show me iniquity, and look upon perverseness? for destruction and violence are before me; and there is strife, and contention riseth up.
4. Therefore the law is slacked, and justice doth never go forth; for the wicked doth compass about the righteous; therefore justice goeth forth perverted.
5. Behold ye among the nations, and look, and wonder marvellously; for I am working a work in your days, which ye will not believe though it be told you.
6. For, lo, I raise up the Chaldeans, that bitter and hasty nation, that march through the breadth of the earth, to possess dwelling-places that are not theirs.

12. Art thou from everlasting, O Jehovah my God, my Holy One? we shall not die. O Jehovah, thou hast ordained him for judgment; and thou, O Rock, hast established him for correction.
13. Thou that art of purer eyes than to behold evil, and that canst not look on perverseness, wherefore lookest thou upon them that deal treacherously, and holdest

thy peace when the wicked swalloweth up the man that is more righteous than he;

1. I will stand upon my watch, and set me upon the tower, and will look forth to see what he will speak with me, and what I shall answer concerning my complaint.
2. And Jehovah answered me, and said, Write the vision, and make it plain upon tablets, that he may run that readeth it.
3. For the vision is yet for the appointed time, and it hasteth toward the end, and shall not lie: though it tarry, wait for it; because it will surely come, it will not delay.
4. Behold, his soul is puffed up, it is not upright in him; but the righteous shall live by his faith.

GOLDEN TEXT—*The righteous shall live by his faith.*—Hab. 2:4.

SILENT PRAYER—*I hold fast to my faith in God in the face of adverse as well as favorable appearances.*

When God is believed in and accepted as a matter of course, men still may question why divine law is not seen to be universally in operation. They overlook the fact that divine law functions most easily and fully through the minds and hearts of men and that men must develop a consciousness of this law and enforce it in their daily affairs before it can become universally effective.

The name Habakkuk means "embracing; infolding; a struggler." Metaphysically, it denotes the clearness of vision that discerns the causes of events within the consciousness and struggles to hold to the good only while striving to do away with evil.

The habit of recognizing both good and evil and regarding them as equally real is characteristic of the

natural man. The habit makes prophetic vision a burden if not an impossibility. Only blind faith is possible to him who accepts both good and evil as real. To see God as omnipotent and divine law as universally operative, while remaining conscious of injustice, perverseness, destruction, and violence, is to invite consciousness of duality and to divide one's faith until it becomes hopelessly ineffective. The remedy is to turn the mind wholly to God and to behold oneness rather than duality in the universe. No one need die to escape threatened evil, though the natural man looks upon death as an escape into unearned bliss. Faith leads him to see that the wicked who distress and devour others are ordained "for judgment," established "for correction."

A view of the wicked as ordained for judgment may be a recognition of divine law at work in negation as in constructiveness. Or it may be the natural man desiring a judgment to overtake those who treat him unjustly and make his way hard. The larger view of divine law as omnipresent, on the other hand, is acceptable because it restores meaning to life and makes our way tolerable.

In all ages, the problem of wholesale oppression and injustice has troubled men. Against the horrors of the gas chamber and extermination camp of World War II, for instance, may be set the grim record of Genghis Khan, the Mongol conqueror, who in the late twelfth and early thirteenth centuries caused the death of millions of persons. The race mind changes slowly, if at all. By observing the law of mind action a person can gain power.

The abuse of power is a test of our faith, but it

need not be if we will only see that the abuser must undergo an accounting, either presently or in the future, according to the acuteness or dullness of his consciousness of the abuse. Faith sees divine law as inviolable and regards all who disregard it as reserved for judgment.

The regular practice of faith gives us an answer to our questionings. To stand on watch, to set ourselves on the high place of unquestioning faith, and to look to God for enlightenment bring understanding sufficient for our present needs, though not yet complete. The measure of our understanding is determined by the steadfastness with which we look to God and trust divine wisdom to make itself manifest in and through us.

To measure up to the stature of a full-grown man, we must work out our own problems, including the justification of our faith. We have to live the faith that is in us, and live by it, before we can be sure that it is right. Untried tenets are little better than theories; they must be put to the test. And we who hold them are the ones to do the testing.

The faith that safeguards its possessor in time of trial is the faith that stands fast in the face of the failure of all external proofs. Divine law works through consciousness, and the wrongdoer who lacks all sense of guilt may go long unpunished. He who condemns the wrong brings added suffering upon himself by so doing. The just choose to live by their faith in the good, refraining from all thought of the wrongdoing of others. Consciousness of God's approval is a safeguard against evil, and each person may provide himself with it at will.

QUESTIONS

1. How does divine law function most easily and fully? How only can it become completely operative?
2. How does the habit of accepting both good and evil as real affect intuitive or prophetic vision?
3. To become and to remain effective, how must faith be kept?
4. How can the oppression and injustice of the natural man be explained or justified?
5. How can faith stand the test afforded by the abuse of power?
6. What determines the measure of our understanding?
7. What is the final test of faith?

Lesson 3, July 17, 1955

UNITY SUBJECT—*The Word of Authority.*

INTERNATIONAL SUBJECT—*Disobedience Leads to Disaster.*—II Kings 24:8-15a; Ezek. 1:2, 3; 18:30-32.

8. Jehoiachin was eighteen years old when he began to reign; and he reigned in Jerusalem three months: and his mother's name was Nehushta the daughter of Elnathan of Jerusalem.

9. And he did that which was evil in the sight of Jehovah, according to all that his father had done.

10. At that time the servants of Nebuchadnezzar king of Babylon came up to Jerusalem, and the city was besieged.

11. And Nebuchadnezzar king of Babylon came unto the city, while his servants were besieging it;

12. And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign.

13. And he carried out thence all the treasures of the

house of Jehovah, and the treasures of the king's house, and cut in pieces all the vessels of gold, which Solomon king of Israel had made in the temple of Jehovah, as Jehovah had said.

14. And he carried away all Jerusalem, and all the princes, and all the mighty men of valor, even ten thousand captives, and all the craftsmen and the smiths; none remained, save the poorest sort of the people of the land.

15a. And he carried away Jehoiachin to Babylon;

2. In the fifth *day* of the month, which was the fifth year of king Jehoiachin's captivity,

3. The word of Jehovah came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of Jehovah was their upon him.

30. Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord Jehovah. Return ye, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.

31. Cast away from you all your transgressions, wherein ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?

32. For I have no pleasure in the death of him that dieth, saith the Lord Jehovah: wherefore turn yourselves, and live.

GOLDEN TEXT—*Return ye, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.*—Ezek. 18:30.

Silent Prayer—I am conscious of divine love and wisdom guiding me.

The question of the responsibility of the individual to and for those whom he influences is an ancient one. Early in the history of the race Cain was adjudged his brother's keeper. In this lesson, the ac-

countability of the leader to his followers is emphasized.

The history of the Jewish people is a record of the leadership thought in the field of religion. The prophet usually dictated to the king, and the king obeyed. Religion today is in the background of the life and affairs of the world. Some governments have repudiated it altogether. As for today's leaders, they are more often scientists, statesmen, or politicians than men whose chief interest is religion. The race is not particularly interested in institutional religion. The Jews were captives in Babylon, and Ezekiel was one of them.

The thought of today is largely beclouded by sense confusion. We are engaged in trying to bring order out of the chaos left by war; and, at the same time, men's fears and the trend of international events both look toward a third world struggle. The existing confusion and uncertainty are brought about by men's fears of one another, by misunderstandings among nations, and by the mistaken loyalties of whole classes to false ideas of life. The way to peace and a sane outlook must be found and made plain to all, if we are ever to have dominion over the earth.

It is human to reject advice that is unpalatable; and, for this reason, it is accounted natural if not almost right. To close the mind to the consequences of one's conduct is to invite disaster, since foresight of consequences is divine guidance plainly written on the pages of the book of life.

Constructive thinking and living bring unmixed good in their train. Negative living cannot be nulli-

fied by constructive thinking if the two are concurrent.

Ezekiel represents that in us which relies on Spirit and encourages us to place our full trust in Jehovah. Trust in the power of the highest is our insurance against the calamities of the sense realm and is a promise of the ultimate victory of Spirit over sense.

Ezekiel's vision is a symbol of what may occur in anyone's spiritual growth or in the slow development of a world consciousness of Spirit. Sense as the basis of world consciousness is destined to pass away with the advance of God consciousness among men. When we touch God consciousness we realize the presence of a mighty power. And though we may be unable at first to avail ourselves of it, we realize that it is our responsibility to reveal to others what has been revealed to us. We are filled with an urge that we cannot suppress. Seeking and finding God in the inner chamber of the heart, we must carry the message of life to all who will listen.

There is a great work to be done among men. They must be shown that good is real and that evil is unreal. They must realize that keeping faith is the foundation on which world peace can be built, that mutual understanding will insure the permanence of peace instead of the recurrence of disastrous wars. Evil is an inharmonious and an unprofitable state of mind. Deceit, insincerity, double-dealing—all defeat their own ends at last. They should be avoided at all cost. Health, happiness, and life eternal come only as we live and think in harmony with the divine law of the universe.

There is a great work to be done among men and done now, not at some time in the distant future. There is a greater work to be done now within us. Every thought of the mind and every organ and cell of the body must be taught and redeemed before heaven can be established in our earth.

Mind and body must be taught and assured that they are filled with the life and substance of God. Unless they are redeemed from the old race thoughts of sin and sickness, they will die. If they die it will be our own fault because of our failure to live in harmony with the law of life. Consciousness is operative in the present, not in the past or the future. If we are conscious today of the good only, that is well. If we are conscious of evil, no consciousness of good that we once had will help us. Uniformity and constancy are the essence of eternal life in consciousness.

QUESTIONS

1. Does religious thought at present have as much weight as it had in former times?
2. In what fields is leadership now most outstanding?
3. What underlies the confusion and uncertainty of the present?
4. What work has to be done among men? Within us as individuals?

Lesson 4, July 24, 1955

UNITY SUBJECT—*Reaping as We Sow.*

INTERNATIONAL SUBJECT—*God's Judgments on Nations.*—II Kings 24:20b—25:12.

20b. And Zedekiah rebelled against the king of Babylon.

1. And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he and all his army, against Jerusalem, and encamped against it; and they built forts against it round about.

2. So the city was besieged unto the eleventh year of king Zedekiah.

3. On the ninth day of the *fourth* month the famine was sore in the city, so that there was no bread for the people of the land.

4. Then a breach was made in the city, and all the men of war *fled* by night by the way of the gate between the two walls, which was by the king's garden (now the Chaldeans were against the city round about); and *the king* went by the way of the Arabah.

5. But the army of the Chaldeans pursued after the king, and overtook him in the plains of Jericho; and all his army was scattered from him.

6. Then they took the king, and carried him up unto the king of Babylon to Riblah; and they gave judgment upon him.

7. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him in fetters, and carried him to Babylon.

8. Now in the fifth month, on the seventh day of the month, which was the nineteenth year of king Nebuchadnezzar, king of Babylon, came Nebuzaradan the captain of the guard, a servant of the king of Babylon, unto Jerusalem.

9. And he burnt the house of Jehovah, and the king's house; and all the houses of Jerusalem, even every great house, burnt he with fire.

10. And all the army of the Chaldeans, that were *with* the captain of the guard, brake down the walls of Jerusalem round about.

11. And the residue of the people that were left in the city, and those that fell away, that fell to the king of Babylon, and the residue of the multitude, did Nebuzaradan the captain of the guard carry away captive.

12. But the captain of the guard left of the poorest of the land to be vinedressers and husbandmen.

GOLDEN TEXT—*Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.*—Gal. 6:7.

SILENT PRAYER—*I obey the divine law and I am free from all fear of evil.*

That the kingdom of the mind and heart is under a law similar to the law of growth in the world of nature is one of the first lessons we learn in the study of Truth. The farmer who plants corn knows that he will reap corn. If he sows wheat, he counts with confidence on a wheat harvest. That we also reap good as the effect of good thoughts, words, and acts when these become habitual with us, and evil when we have fallen into wrong ways of thinking, speaking, and living, is equally sure. Divine law may be likened to the potter's wheel on which vessels are molded according to the will of the potter. The potter is Divine Mind.

We enter into Divine Mind by creating in the thought realm under divine law. We, too, are potters and work in the malleable clay of God substance. Desire is the driving power that causes the wheel to turn according to our will. Divine law molds our lives, but we shape them. And we may misshape the substance with which we work, forming it imperfectly. Thoughts that are formed by hate instead of love turn out life that is lacking in beauty and symmetry, notable only for its imperfections. Words that are lacking in truth create forms that shatter at a touch, without strength and usefulness. Faithless conduct

misshapes our work from the beginning, so that it must be done again.

God has given us the capacity for spiritual perfection. Though we do not always choose the conditions that we must meet, we can choose the mental state in which we shall meet them, and by a wise choice develop self-dominion, which is, after all, the ultimate goal of life on this planet.

All thoughts, whether religious or not, must be true if they are to build anything worth having into our characters and lives. Divine substance built conscientiously into life makes itself visible in the form of dependability and integrity. A person comes to be known by his habitual conduct as one who is to be trusted or distrusted, according to the standard of right that he upholds or disavows. He who cares more for what is right and who is more concerned to find the right in every situation than to reap any temporary gain realizes the greatest gain of all—a life that is symmetrical because it is in harmony with divine law.

Nations and kingdoms, in common with individuals, are under divine law, for nations and kingdoms are composed of individuals. A nation that abandons a policy of national aggression for a policy that allows equality of rights to all nations is aligning its action with divine law and in due time will reap its reward. The nation that pursues a policy of self-interest without regard to the rights of other nations forfeits the confidence of all and is known as an opportunist that must be watched. All its acts are suspect.

When in unquestioned ascendancy, sense con-

sciousness causes men to reject spiritual faith and to try to do away with it. However, the law of cause and effect is operative in human affairs, and it should be recognized and taken into consideration. If we do not wish to lose the battle of life, it is our prerogative to dedicate ourselves anew to keeping the law of life; for the battle is to the faithful keeper of divine law.

Through faith in unchanging Truth we perceive that divine law is constant and unvarying but that we benefit by it only as we keep its conditions. If we live by it, we reap its rewards. If we go counter to it, we reap its penalties. When we have wisdom to foresee the effects of living out of harmony with this law, we should stir our perceptive faculties or develop our imagination to the point that we can perceive the rewards of obedience and secure them.

QUESTIONS

1. How do we apply the figure of the potter's wheel and of the vessel made on it to our mental and spiritual lives?
2. What is the first requisite of thought if it is to build into life and character anything of value?
3. What part has divine law in determining and shaping the individual life?
4. Do we reap according to divine law whether we keep it or disregard it?

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Lesson 5, July 31, 1955

UNITY SUBJECT—*Keeping the Law of Life.*

INTERNATIONAL SUBJECT—*Broken Vows.*—Jer. 42:1b, 5-7, 10, 19; 43:2, 4, 7; 44:15-18, 23.

1b. All the people from the least even unto the greatest, came near,

5. Then they said to Jeremiah, Jehovah be a true and faithful witness amongst us, if we do not according to all the word wherewith Jehovah thy God shall send thee to us.

6. Whether it be good, or whether it be evil, we will obey the voice of Jehovah our God, to whom we send thee; that it may be well with us, when we obey the voice of Jehovah our God.

7. And it came to pass after ten days, that the word of Jehovah came unto Jeremiah.

10. If ye will still abide in this land, then will I build you, and not pull you down, and I will plant you, and not pluck you up; for I repent me of the evil that I have done unto you.

19. Jehovah hath spoken concerning you, O remnant of Judah, Go ye not into Egypt: know certainly that I have testified unto you this day.

2. Then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: Jehovah our God hath not sent thee to say, Ye shall not go into Egypt to sojourn there;

4. So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of Jehovah, to dwell in the land of Judah.

7. And they came into the land of Egypt; for they obeyed not the voice of Jehovah: and they came unto Tahpanhes.

15. Then all the men who knew that their wives burned incense unto other gods, and all the women that stood by, a great assembly, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying,

16. As for the word that thou hast spoken unto us in the name of Jehovah, we will not hearken unto thee.

17. But we will certainly perform every word that is gone forth out of our mouth, to burn incense unto the queen of heaven, and to pour out drink-offerings unto her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil.

18. But since we left off burning incense to the queen of heaven, and pouring out drink-offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine.

23. Because ye have burned incense, and because ye have sinned against Jehovah, and have not obeyed the voice of Jehovah, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as it is this day.

GOLDEN TEXT—*When thou vowest a vow unto God, defer not to pay it.*—Eccles. 5:4.

SILENT PRAYER—*The reward for keeping the law of life is wisdom, understanding, self-dominion, and power.*

Materialism is as old and as persistent as the race. It leads not alone to strife and contention but to unreality and eventual defeat and downfall. In this sense, sin or "missing the mark" is the cause of the decline of a nation from power to impotence and of individual deterioration also. The prophetic utterance, "My people are destroyed for lack of knowledge," is true in every age. Knowledge of the law and a realization of its irresistible compulsion result in intelligent compliance with its requirements, with consequent health, success, and well-being.

The Christian's place in the life of his nation is that of the loyal, law-abiding citizen. The temperate,

law-abiding citizen is always a good citizen. To obey civil laws is not difficult when a man has become a law unto himself, is truly obedient to the inner law of his being, and possesses dominion over himself through his indwelling Christ. The most highly accomplished citizen is the one who knows the Truth of the Christ and lives according to his knowledge. Such a man has due respect for God as well as for law.

To be in "subjection to the higher powers" is the highest goal of human attainment. The spirit of obedience is the spirit of love. Love is the most obedient thing in the universe. It is also the greatest worker and will accomplish more for man's happiness than all other agencies combined. If you want a servant that will work for you night and day, get in touch with divine love.

Modern democracies or republics, as well as the constitutional monarchies in which democratic principles prevail, had their beginnings in revolution. Political freedom seldom comes without effort. Spiritual freedom, likewise, comes only through a radical transformation of the individual outlook. We are free in Christ because our desire in this consciousness is to do the things that are true, right, and for the good of all concerned. Not many of us were born into an environment where Truth was accepted without question as the rule of life. Those of us who had to achieve spiritual understanding have experienced a revolution in our thinking and feeling as we learned to look at life from the viewpoint of the Christ.

Faith in the Christ gives us insight into life's

realities so that we discern between the "things that are God's" and the "things that are Cæsar's." In the Christ we have freedom to devote to secular interests the time and thought that these interests require. At the same time, our appreciation of the "things that are God's" is quickened. We see that in the final analysis all things are God's, that life in its essence is spiritual, not material, and that by acting in God consciousness we can render all things unto God.

The highest power that we are capable of exercising is love. To be subject to love is to be on the road to freedom. Love frees us from fear of its object, for love knows no fear.

Love works no ill to our neighbor; it works good. Therefore, love is the best qualification for universal citizenship that anyone can have. It covers all the commandments that we as citizens are required to keep. In the Mind of the Christ, love and faith are inseparable. Neither can exist entirely apart from or without some measure of the other. Love frees us from doubt and distrust. Lacking confidence in another person, we cannot give him our wholehearted affection or esteem. Lacking trust in God, we cannot lean our full weight on the "everlasting arms," but must strive to accomplish our ends in our own strength.

The responsibility of welldoing rests upon those who are free. Since by welldoing we "put to silence the ignorance of foolish men," it needs no other testimonial. It carries its credentials in its every act, and its soundness speaks for itself.

Bond servants of God are those whose conscience

holds them to the right course. Their standard is that of right and justice, and they win their freedom from sense dominion by waging the good fight of faith. The victory is to the strong in faith, the persistent in effort. To live requires effort. Those making the least effort express life imperfectly. To live well and truly is the mark of the Christ Spirit, the proof that the one who seeks to express the Christ is in possession of the true way.

No one can honor all men except as he beholds the Christ in them. He beholds the Christ in others as he becomes conscious of Spirit within himself. One with the brotherhood in mind and heart, we cannot help loving them. But until oneness is consummated, love is impossible to us. To fear God is to keep the law of life, because we know that this course is the right one for our well-being. To honor the king is to give free acknowledgment to all duly constituted authority. Freedom consists in this glad acquiescence, not in fighting or opposing the prevailing order. As we acknowledge God as the source of all that comes to us, we develop humility and come by degrees to the understanding that gives us a permanent place in the kingdom.

QUESTIONS

1. How may we realize and express true freedom?
2. How do we learn to discriminate between the "things that are Caesar's" and the "things that are God's"?
3. How may we attain a permanent place in the kingdom?
4. What is the foundation of every true demonstration of divine law?
5. Give the main characteristics of a good citizen.

Silent UNITY

"Thy word is a lamp unto my feet, and light unto my path." Original spiritual illumination is expressed through me.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

My Help Cometh from Jehovah

I ENJOY UNITY MATERIALS. I began reading them about two years ago when I was assigned by my foreign missions board to supervise the work of the Foreign Mission Convention in Brewerville, Liberia, West Africa. The mission there received several of your publications free. I find strength in Unity and am helped by the real-life illustrations reported in the magazines.—*W.D.B., North Carolina.*

Hearken unto Me

THANKS FOR YOUR nice letter and prayers. I wrote asking you to pray that I would find the right apartment that I could afford, and in a handy location.

Three days after I wrote you I found the place. I know it is right for me. It is rent I can afford, near my work, and comfortable. I am so thankful.—*E.C., Ohio.*

SOME FEW WEEKS ago I wrote you for prayers for a suitable home, and from that moment I began to pray with you.

Every day throughout the prayer period I had greater faith. I used the little prayer card which you sent me, and I repeated it so often that I can now say it without the printed card. At the same time as I wrote you, I made application for a certain house. And even though I felt I did not have much chance of getting this particular house, with so many applications ahead of mine, the house was given to me. Thank you very much for your wonderful prayers. —*J.B., Ireland.*

Father, I Thank Thee

I AM THANKFUL TO YOU there at Unity for the realization of God's great goodness and the love and healing that not only I, but all the world, receive from your dynamic projection. Unity was the beginning or the teacher of my own awareness of God as life and Spirit and has not only been an inspiration in my thirst for divine love and wisdom, but has been the instrument of many healings in my life. Every day I am so very thankful that I am not only wholly free, but that I am gaining in my appropriation of His substance.—*Mrs. F.M.T., Idaho.*

THANK YOU FOR YOUR prayers. My sister-in-law left her billfold on the counter in a cafe many miles from the city, and later my foster daughter left her billfold in a shopping cart at a grocery store. We all affirmed the thought that they were not lost and we thanked God for their return. Both billfolds were returned with the money and contents by mail. May God bless those people and you for your wonderful teachings. —*Mrs. C.L.W., Missouri.*

UNITY CENTERS AND CLASSES

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Katheryn Jarvis, 2803 Highland ave

ARIZONA

Globe—Sarah Lightle, 117 E Oak
Phoenix—Harold Irving, 213 N 1st ave
Tucson—Chas Smith, YMCA

ARKANSAS

Little Rock—Mildred Brown, 1504 Spring

CALIFORNIA

Alhambra—Albert Ransford, 25 N 2d
Auburn—John Hinkle, St Luke's Episcopal church
Bakersfield—Della Shutts, Brower bldg
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Beverly Hills—Ruth Rae, 200 S Canon
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Culver City—Dollee Phillips, 3979 Tilden
Escondido—Lola Mays, 143 W Grand
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Hermosa—Winifred Dietz, 77 17th
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Ventura—Wm Noonan, 2095 Poli
Visalia—Alice Stokes, Johnson hotel
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Walnut Creek—Marie Giles, 1360 Locust
Whittier—Adelyn Thomas, 103 S Friends
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Hollywood—Nora Campbell, 211 Morse arcade
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Lakeland—Dan Gunderson, 421 E Park

Lake Worth—Maud Guitteau, 908 Lucerne, room 4
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Sanford—Carolyn Parsons, Valdez hotel
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Lansing—Nora Hines, YWCA bldg
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Newark—Edith Berry, Benzell hotel, 456 Broad
Plainfield—Clarion Lindas, Babcock bldg
Paterson—Gladys Stevenson, 35 Church
Ridgewood—Louise Gerhold, YWCA, 112 Oak
Trenton—Edith Berry, 135 Academy

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 Tijeras ave NW

New York

Albany—Marian Hoagland, YWCA
Buffalo—Lillian Matthews, Statler hotel
Elmira—Florence Duncan, 455 W Gray
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns
Great Neck—Emma Jean Sartori, 1 Ash
Ithaca—Russell Kemp, 436 N Geneva
New Rochelle—Ethel Nickelsen, YMCA 175 Division
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 15 E 11 st; Nanna Sutton, 360 W 125, Rooms 2 & 3; Janet Holland, 2523 7th ave
Rochester—Elise Rosenburg, 55 Prince
Roslyn Estates—Adele Woodruff, 53 Mineola
Schnectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga A
Troy—Marion Hoagland, 1913 5th ave
Valley Stream—Stella Wrenn, 145 S Franklin
White Plains—Eleanor Drew, 254 Martine

NORTH CAROLINA

Asheville—Velma Hoffman, 430 McDowell

OHIO

Akron—Wm Fischer, 1075 W Market
Canton—Fred Beale, 203 6th N W
Cincinnati—Erma E Wissmann, 2853 Madison rd; Millie Leslie, 18 W 9
Cleveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid
Columbus—Joe Jones, 50 West 5th ave
Dayton—Ethel Crouch, 1008 Grand ave
Hamilton—Mary Harding, 117 Rose
Mansfield—Unity, 29½ N Walnut
Marion—Ethel Wallace, YMCA
Springfield—Ross Goodman, 2215 E High
Toledo—Wallace Tooke, 2740 Upton
Warren—Wm Fischer, 156 High NE
Youngstown—Wm Fischer, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, 1101 Johnstone
Muskogee—Ruth Jacques, Equity bldg
Oklahoma City—Alice & Schuyler Cronley, 318 Midwest bldg
Okmulgee—Ruth Jacques, 111 E 7
Tulsa—Grace Kehrer, 25 E 19; Dan Saunders, Alvin hotel

OREGON

Eugene—Hugh White, 1215 Oak
Portland—Marian Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 1835 Chestnut
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Santurce—Rafaela Melendez, 306 Condado ave, stop 17

TENNESSEE

Chattanooga—Unity, 517 McCallie
Memphis—Hassell Self, 1911 Madison; Montee Falls, YMCA bldg
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler
Dallas—Ruth Gillispie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnson, 901 Page
Houston—Dale & Donna Newsum, Scanlan bldg; Corine Smith, 3902 Leffingwell
Lubbock—Irene Duncan, 1509 B Ave M
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—E MacPherson, 2701 Rockerfeller ave
Olympia—Warren Meyer, YWCA
Pasco—Beulah Scott, 1125 W Nixon
Redmond—Ella Peterson, Cedar & Kirkland (library bldg)
Seattle—Donald & Dorothy O'Connor, 4030 Arcade bldg; Ella Peterson, 1251½ Bothell
Spokane—Herbert Hunt, 1124 W 6 ave
Tacoma—Warren Meyer, 1012½ A st
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Daisy Daggett, Lewis Arcade

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Mercer—Ella Beierle, Rice lake
Milwaukee—Mae Lundahl, 1820 E North;

Emma Terrien, 634 W Wisconsin
Sheboygan—Lu Verna Bauer, 1603 S 9

CANADA

Hamilton—Unity, 623 Main E
London—Herbert Nicklin, 70 Dundas
Montreal—May Duncan, 2132 Tupper
Ottawa—May Duncan, Kings Daughters bldg, Laurier ave
Toronto—Mary & George Dunning, 173 Eglinton ave W
Windsor—Unity, Murray bldg, Pitt st W
Winnipeg—Edna Bowyer, 360 Young

ENGLAND

Carnarvon, North Wales—Dora Johnson Llanfair hall
Easington Village—Thomas Merrington 11 Sea View, Co Durham
London—Ruth Hacking, 6 Stanhope Terrace, W 2
Nr Whitstable—Olive Hacking, 14 Russel dr, Swalecliffe, Kent
Sunderland—T Merrington, Co Durham

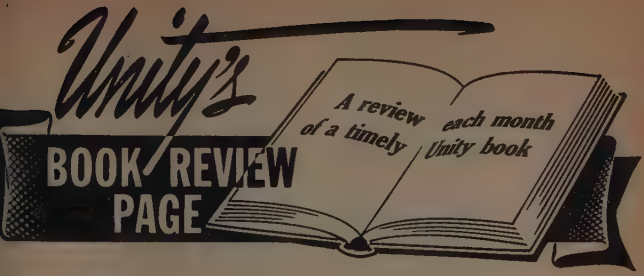
FRANCE

Paris—Gabrielle Nahas, 93 Rue Truffaut

Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France; in Italian Eva Pasini, 5 Corso Genova, Milano (328), Italy; in German: Kathe Blenkner Deutschherrenstr 190, Bad Godesberg/Lannerdorf, British Zone; in Swedish & Finnish Maija Blomberg, Tervakoski Finland; Shigeharu Uchida, 2997, 2 chome, Kasuga-cho Nerima Ku, Tokyo, Japan; W A DaSilva, Caixa 1340, Sao Paulo, Brazil (*Daily Word* in Portuguese)

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close co-operation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.



Things to be Remembered

By Lowell Fillmore

If you have wondered about the differentiation Unity makes in the terms "Jesus," "Christ," and "Jesus Christ," you will find this explanation in *Things to Be Remembered,* by Lowell Fillmore, helpful:

"We understand that Christ is the perfect spiritual man, the Word, which was with God in the beginning. He therefore existed before the universe was formed. Christ exists today in the mind of God, and He also exists in us as the animating principle that is our life. He is the reason why you and I live today.

"Jesus is the man who lived in Galilee, and Jesus Christ is God's perfect-man idea, manifested perfectly in Jesus. Jesus Christ is God's Word made flesh. Every man, when he reaches his spiritual maturity, will be a manifestation of God's perfect idea."

This book offers a wealth of practical advice on dealing with everyday problems and covers such subjects as "Divine Order," "Healing the Past," "Affirmations," and "Healing."

(*Things to Be Remembered* is $1 a copy.)

Unity Books and Booklets

For Beginners in Truth	Beginning Again		$1.00
	Doctor Houston Speaking		1.00
	Favorite Unity Radio Talks		1.00
	God a Present Help		1.00
	God Is the Answer	*Dutch, English*	1.00
	Great Physician, The		1.00
	How I Used Truth	*German, English*	1.00
	Lessons in Truth	*English, Italian, German, Spanish, Russian, French, Dutch*	1.00
	More Wonderful You, A		1.00
	Myrtle Fillmore's Healing Letters		1.00
	New Ways to Solve Old Problems		1.00
	Peace Begins at Home		1.00
	Prove Me Now		1.00
	Story of Unity, The		1.00
	Things to Be Remembered		1.00
	Whatsoever Ye Shall Ask		1.00
	You and Your Child	*French, English*	1.00
For Healing	Christian Healing	*German, English*	1.00
	Divine Remedies		1.00
	Jesus Christ Heals		1.00
	Truth Ideas of an M.D.		1.00
	You Can Be Healed	*Swedish, English*	1.00
For Prosperity	Both Riches and Honor	*French, English*	1.00
	Prayer in the Market Place		1.00
	Prosperity		1.00
	Prosperity's Ten Commandments		1.00
	Working with God		1.00
For Inspiration	Best-Loved Unity Poems		1.00
	Be of Good Courage		1.00
	Household of Faith, The		5.00
	Lovingly in the Hands of the Father		1.00
	Mightier than Circumstance		1.00
	Prayer Changes Things		1.00
	Sunlit Way, The		1.00
For Devotion	Effectual Prayer		1.00
	Holy Bible, American Standard Version		1.00
	Keep a True Lent		1.00
For Advanced Study	Atom-Smashing Power of Mind		1.00
	Christ Enthroned in Man		1.00
	Have We Lived Before?		1.00
	Know Thyself		1.00
	Let There Be Light		2.00
	Metaphysical Bible Dictionary		5.00
	Mysteries of Genesis		1.00
	Mysteries of John		1.00
	Selected Studies		1.00
	Talks on Truth		1.00
	Teach Us to Pray	*French, English*	1.00
	Twelve Powers of Man, The		1.00
	What Are You?		1.00
For Children	Adventures of the Seven Spartans		1.00
	Barky's New Home		1.00
	Barky and His Friends		1.00
	Crybaby Kangaroo		1.00
	Jet's Adventures		1.00
	Jet and the New Country		1.00
	Jet's Choice		1.00

Greeting Booklets

Be at Peace	.10	Land Is Bright, The	.10
For Thy Benediction	.10	Mental Equivalent, The	.10
Gift of Immortality, The	.10	Recipes for Living	.10
God Bless Your Birthday	.10	Sanctuary	.10
Great Helper, The	.10	Stream of Life, The	.10
Holy Bread	.10	Where I Am King	.10

(Any 12 of these booklets $1. Envelopes included)

NEWS *from* UNITY

About Renewing Subscriptions

Every once in a while someone will write Unity to this effect: "I have taken this Unity publication for so many years I thought you would know that I wanted it; and if I did not renew, you would send it anyway and bill me for it."

There may be many persons who feel this way, but we have no way of knowing unless they tell us that they do. We will gladly send subscriptions for Unity periodicals continuously if we have instructions to do so, but in handling so many names we feel that it would not be fair to renew anyone's subscription without his asking for it.

We are always glad to renew any subscription and to allow the subscriber to pay for it later. If anyone feels that he would like his subscription to continue indefinitely so that he will not miss a single copy, and will give us an order to this effect, we will take care of it and bill him at the proper time so that he will not miss any issues.

Demand for New Magazine Exhausts Supply

It is indeed gratifying to us to know that the new Spanish edition of *Daily Word* magazine, *La Palabra Diaria,* is being so well received. The supply of the third number, the May issue, was completely exhausted a few days after publication.

La Palabra Diaria, as you probably know, is printed at and distributed from Unity headquarters. If you wish to order *La Palabra Diaria* for yourself or for a friend who speaks Spanish, we will be glad to fill your order. *La Palabra Diaria,* like its English counterpart *Daily Word,* is priced at $1 a year.

Vacation Retreat to Begin

The Vacation Retreat will be held at Unity Village from July 16 to July 23; so if you are planning to attend but have not made definite arrangements, you should do so immediately.

The Vacation Retreat will, of course, include the meditation periods, exercise classes, and other special inspirational features that have helped to make the Unity retreats so popular.

For a registration blank and a program of the Vacation Retreat, write to the Director, Vacation Retreat, in care of Unity School of Christianity, Lee's Summit, Missouri.

A Gift that Helped for Twenty-Five Years

Do you pass your Unity magazines on to others when you are through with them? Oftentimes just one magazine is sufficient to give another just the encouragement he needs. Here is part of a letter from a woman who has been helped for twenty-five years by the gift of a single copy of UNITY:

"About twenty-five years ago a friend gave me her used UNITY, in which I have found so much help for many years."

Handing a copy of a Unity publication to someone in need of spiritual encouragement is the easiest way to help spread the Truth message to others. So do pass your Unity literature on, whenever there is a need.

New Children's Story Begins This Month

"Granddad's Magic Carpet" is the new serial by Rebecca K. Sprinkle that begins in the July issue of *Wee Wisdom* magazine. Boys and girls up to thirteen will not want to miss one installment of this exciting story, which tells about Professor and Mrs. Flynn and their three children. The Flynns have gone to a mountain farm to spend the summer. When the children learn that their grandfather, a retired minister, is coming to stay with them during their vacation, they fear he may spoil their fun. But they change their minds in a hurry when they see his "magic carpet" and learn that he is counting on them to help him look for hidden treasure.

Sending *Wee Wisdom* to children is an excellent way for you to help spread the teachings of Jesus Christ, for

it helps them to enjoy forming a sound Christian basis for their later years. They receive a year's subscription, twelve issues, for $2.

Coming Next Month in UNITY

The popular author L. Stevens Hatfield writes as follows in the article "Love One Another," which appears in the August number of UNITY:

"If you want more love in your life, you must begin to express love in all that you think and say and do. Love, like all other God-inherent qualities, must be used if it is to be of any practical value to you."

"If you find yourself involved in an inharmonious situation," she continues, "try using love. It may not be easy to understand the actions of others; but as you consciously give expression to the love of God, you create a world of peace and harmony within you and about you. As you dwell in His world of love, there is no room in your heart and mind for anything except harmony and happiness."

"Give love and you will receive love," the author bids, "because you will be speaking and acting in accordance with the highest law of Truth that you know."

For special inspiration, be sure to read "Love One Another," by L. Stevens Hatfield, in next month's UNITY.

July Stories for Young People

Here are a few of the stories and articles that the July issue of *You* magazine contains to interest and to guide teen-agers:

"The Liberty Bell, a Story of Success out of Failure," by Elsie S. Lindgren. The Liberty Bell had to be cast several times before it would ring properly, and this article tells the whole story of this famous bell.

"Keeping That Job," by R. W. Ettinger. Excellent tips are given on holding a summer job and perhaps stretching it to more than one summer.

"Some Call It Instinct," by J. L. Keith. An interesting parallel is drawn between what we call instinct in animals and the personal guidance we receive from God.

"Conversational Tenderfoot," by Marjorie S. Watts. This is the story of Matt, who found it hard to talk to people until he went to summer camp and learned how to be a real conversationalist.

In addition to such interesting and helpful stories and

articles, each monthly issue of *You* contains poetry, illustrations, and feature departments of interest to young people thirteen or older. Young people are sure to find enjoyment and the right kind of guidance in a year's subscription for this magazine. *You* is $1 a year.

A Source of Inspiration and Help

One of our Unity friends in Texas writes:

"The Truth teachings have been a wonderful source of inspiration and help to me in so many, many ways since the death of my husband two years ago. We had lived such a beautiful life together for twenty-six years that after his sudden death I felt as if I just could not go on.

"I was in the very depths of despair when one of my friends started *Weekly Unity* coming to me. At first, I was indifferent toward it, but occasionally I noticed articles that I just had to read. So now, my two sons and I are enjoying a nice business, and I certainly do have peace of mind to a much greater extent than I had ever hoped for."

You can give your friends the help of *Weekly Unity,* or subscribe for it yourself, for only $1 a year (52 issues).

Unity Braille Literature Is Appreciated

A sightless friend in California writes: "I want to thank you sincerely for your gifts to me of *Finding the Christ* and *Lessons in Truth* in Braille. At the time these books came to me, I was in sore need of comfort and serenity. Although I could not apply myself sufficiently to study them thoroughly, I did study a little and tried to apply the basic principles of your teachings.

"Miraculously, it seemed, things began to work themselves out right, and best of all, I began to attain calm and peace of mind, with a new faith the like of which I had never known before.

"Believe me, your gift was almost the beginning of new life for me. Thank you from the bottom of my heart."

Unity's Braille literature is sent free of charge to anyone without physical sight who wishes to receive it and can read revised Braille. This work is carried on through love offerings from friends who wish to help others in this way. If you wish to have a part in the Braille work, send you contributions to the Braille Department, Unity School of Christianity, Lee's Summit, Missouri.

MYRTLE FILLMORE'S BIRTHDAY TO BE CELEBRATED WITH A CHILDREN'S FESTIVAL

UNITY has set aside August as a special children's month, celebrating the birthday of Myrtle Fillmore and the 62nd anniversary of WEE WISDOM, the magazine she founded for youngsters 4 to 12.

Myrtle Fillmore's love of children and her dedication to their welfare is well known to Unity students. No birthday remembrance would please her as much as one which teaches children Truth principles.

So won't you join us in our prayers for children and in our goal by seeing that one or more youngsters enter the happy ring of WEE WISDOM readers this August?

Send your youngest and dearest WEE WISDOM. It is both character-building and delightful. Stories, games, pictures, clubs, and prayers are all designed to teach (but not preach) Truth principles.

Subscriptions mailed now will start with the special birthday issue.

JUST $2 A YEAR FOR 12 ISSUES

TWO DOCTOR HOUSTON BOOKS

Do you know that Unity has published two books of the popular Doctor Houston stories written by Zelia M. Walters for *Weekly Unity?* In these true-experience stories men and women with problems come to the kindly Doctor Houston for spiritual help. And they always receive it—not from the doctor himself, as he says, but from the Christ in their own hearts, which he helps them to recognize and to bring forth.

Although the name Doctor Houston is fictitious, because the Truth teacher concerned must remain anonymous, the stories themselves are true. They deal with many different types of problems, and besides offering real, practical help, they make fascinating reading.

Whatsoever Ye Shall Ask, the first Doctor Houston book, was published in 1941 and has inspired many readers. *Doctor Houston Speaking,* which was introduced just last year, is rapidly joining its companion in popularity.

Either *Doctor Houston Speaking* or *Whatsoever Ye Shall Ask* is $1 a copy, and you may have both for only $2. Why not order one, or both, and find inspiration and help in reading the true experiences others have had in overcoming their problems.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

DON McNEILL'S PRAYER TIME

Have you ever considered what makes a radio show a success? Talent, planning, humor, and timing are important; but these were not enough for Don McNeill, of the ever-popular "Breakfast Club" program. He felt that a short prayer period would help the show and the listeners.

Not everyone agreed that such a feature belonged on the "Breakfast Club," when Don decided, after twelve years' success, to introduce it on the show. But his insistence won out, and "Prayer Time" has become a regular feature on the "Breakfast Club." "Prayer Time" consists of twenty seconds of silence, introduced by a few words in rhyme spoken by Don McNeill, indicating that each person may pray in his own way.

The story of this feature of the "Breakfast Club" is told in an interesting way by Duane Valentry in her article "A Time to Pray," which appears in the July issue of *Good Business* magazine. The article also gives some side lights of "Prayer Time" and some of the wonderful blessings that have come to listeners as a result.

Good Business is Unity's magazine that prints interesting and factual articles by and about persons who have succeeded by using Christian principles in the workaday world. Each monthly issue also contains inspirational poems and other helpful features. A year's subscription is $1.

Unity School of Christianity
Lee's Summit, Missouri

"I AM PAYING OFF MY DEBTS"

"A while back," writes a friend in New York, "I was most harassed about the money I owed. I found an old Prosperity Bank in my desk and began using it. By the time it was full (as you see by the inclosed check), I found that with the same salary I had progressed so far that now I am paying off my debts and shall soon be able to start saving."

If you need greater prosperity, why not try the Prosperity Bank plan? You save a coin and meditate on the Bank prayer each day for seven weeks. The money you save pays for UNITY subscriptions for three friends, and you are blessed both by your gifts and by the rich consciousness you have formed. Order your Bank with full instructions from:

Unity School of Christianity, Lee's Summit, Mo.

Here is my order for three UNITY gift subscriptions and a Bank in which to save the $3 cost of these subscriptions.

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

U-7-55

"EVERY LISTENER GET A NEW LISTENER"

Will you help Unity's radio program "Unity Viewpoint" to help more people? Hundreds of thousands of persons now listen to "Unity Viewpoint" regularly; and if each will introduce just one new listener to the program, the number can be doubled. Introducing a friend to "Unity Viewpoint" may be the turning point in his life. Here are two of the many letters that come to Unity headquarters showing what a blessing the program has been:

"Today your program 'Unity Viewpoint' gave me a new light on life. My neighbor walked into the house one day last week and told me to listen to your talks and I would feel better. I feel ten years younger from the past week of listening to your program."—*Mrs. C. J.*

"A very fine doctor recommended that my ailing mother listen to your program for help and inspiration. We both enjoy your program so very much. It seems to start the day off just right. The spoken voice is so sincere and restful, and yet so reassuring. Thanks for your fine work."—*B. N.*

Will you help to make the slogan "Every Listener Get a New Listener" become a reality by telling at least one friend about the program? If you yourself are not now a listener, be sure to tune in regularly. If your newspaper does not carry the broadcast listing, write to the Unity Radio Department for a free radio schedule.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

By Name

God gives a voice to common stone
And cries aloud from mountain peaks,
Breathes in the flower that blooms unknown,
And from all earth's dear beauty speaks;
But clearer than all nature's art
Is His own word within the heart.

By whatsoever paths we come,
By whatsoever roads we go,
His loving presence is the sum
Of all the lovely things we know.
He calls us each by name, and we
Trust in His love implicitly.

—*Eleanor Halbrook Zimmerman*